

The SWORD of the LORD

Edited by JOHN R. RICE.

"And they cried, The Sword of the Lord, and of Gideon." Judges 7:20

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Second Article on

Premillennial Truth

By Rev. Joe Boyd
Pastor Open Door Baptist Church,
7710 Scyene Rd., Dallas, Texas

Last week we published the first strong article on "Why I Am a Premillennialist," by that giant former All-American football star, Southern Baptist pastor, and thorough, scholarly Bible preacher, Brother Joe Boyd. Brother Boyd is editor of *The Conservative Evangelist*, and president of the Baptist Evangelistic Schools of Texas.

In last week's article, Brother Boyd gave many Scriptures showing what the millennium will be, and gave compelling evidence as to why the Bible-believing, Bible-understanding Christian must be a premillennialist:

1. Because the Bible itself is such an absolute and unfailing authority on this matter.



Rev. Joe Boyd

2. Because there must be a rapture of the Church.
3. Because the Bible teaches of a great time of trouble (the tribulation) during the last days.
4. Because Jesus has to return to this earth visibly and literally, according to the Bible.
5. Because there has to be a millennium, clearly foretold in the Bible.

Now read the rest of Brother Boyd's strong exposition of premillennial truth taught in the Bible.

WHY I AM A PREMILLENNIALIST

VI. There Has to Be the Final Judgment, Separate and Apart From the Judgment of the Righteous

Does not Paul the apostle plainly state that everyone, both lost and saved, shall be judged and give account to God?

"But why dost thou judge thy brother? or why dost thou set at naught thy brother? for we shall all stand before the judgment seat of Christ. For it is written, As I live, saith the Lord, every knee shall bow to me, and every tongue shall confess to God. So then every one of us shall give account of himself to God."—Rom. 14:10-12.

"That at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; And that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father."—Phil. 2:10-11.

(Continued on page 6)

Excess Baggage

by Evangelist Hugh F. Pyle

1721 South Gordon Street, S.W., Atlanta, Georgia

"Wherefore seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us, Looking unto Jesus the author and finisher of our faith; who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God."—Heb. 12:1, 2.

She wore red slacks and puffed a cigarette. The conductor kept complaining to her about baggage she had piled up in the ladies' lounge. She made excuses and promised to move the baggage. But if she moved it she put it in the way of other people, for as the train rolled on along toward my revival appointment in North Carolina, she continued to move around from place to place through the train with her extra baggage. Her journey was filled with uncertainty and turmoil because of excess baggage. I don't know why she hadn't checked it. Coming back from that same meeting the car on which I was riding developed "hot boxes." Several times we stopped. Finally, at Montgomery, Alabama, they

decided to switch the troublesome car for another Pullman. They did it while we were in the railroad dining room getting lunch. I came back to my car early, picked up my one suitcase and the briefcase and stepped to the platform to await developments. Porters were in the faulty car, hurriedly gathering the baggage together. When most of the travelers of that car returned to the train they found a mass of jumbled baggage piled in confusion in the aisles of the car just behind us. There were suitcases, boxes, golf bags, tennis rackets, whisky bottles, playing cards, and flashy magazines all in a heap. The swearing passengers had to untangle it and find their own things. I thought, "I'm surely glad I'm traveling light—just the bare essentials for the trip; no excess baggage."

And then I mused. How many Christians there are who are carrying excess baggage—trying to struggle through life with far more than they are able to carry.

The journey demands so much. Each one needs to be at his peak. But we let excess baggage spoil the journey of life! The word excess means "superfluous, beyond the limits of necessity."

Some of us have to face poverty, or sickness, or some handicap, but none of these need keep us from enjoying the journey. Most of us must endure hard work, toil,

(Continued on page 8)



Rev. Hugh F. Pyle

Refuges of Lies

By the Late Evangelist R. A. Torrey, D.D.
Died 1928

"The hail shall sweep away the refuge of lies."—Isaiah 28:17.

We have seen in a former address that every man needs a refuge from four things—from the accusations of his own conscience, from the power of sin within, from the power of Satan, and from the wrath to come.

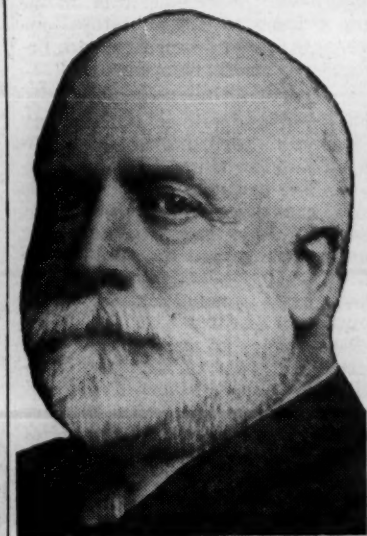
Almost every man has a refuge, that is, he has something in which he has put his trust to comfort him. The difficulty with most men is not so much that they have not a refuge as that they have a false refuge, a refuge that will fail them in the hour of crisis and need; what our text characterizes as a "refuge of lies."

It was just so in Isaiah's time. The men of Israel knew there was a coming day of judgment and that they needed a hiding place from that coming judgment of God, and they made lies their refuge, and Isaiah—God's messenger—proclaimed, "The hail shall sweep away your false refuge, the refuge of lies." And I come to you with the same message, you men and women who have a refuge, but a false one. "The hail shall sweep away the refuge of lies."

I. HOW TO DETECT A REFUGE OF LIES

Is there any way in which we can tell a true refuge from a false one, a refuge that will stand the test of the coming day of God from a refuge that the hail will sweep away? There are four tests

that will commend themselves to the reason and common-sense of every intelligent and candid man here tonight whereby he can tell a true refuge from a false one, a refuge that will save from a refuge that will ruin; a refuge of



Dr. R. A. Torrey

truth from a refuge of lies. The first test is this:—

1. A true refuge is one that meets the highest demands of your own conscience.—If that in which you are trusting does not meet the highest demands of your own conscience, it certainly is not a hiding-place from the accusations of conscience. Furthermore, it is not a hiding-place from the wrath of God, for if our own hearts condemn us, God is greater than our hearts, and knoweth all things.

2. The second test is this: Every true refuge is one, trust in which is making you a better man or woman today.—If you are trusting in something which is not making you a better man or woman today, it is not a hiding-place from the power of sin within, it is not a hiding-place from the power of Satan, it is not a hiding-place from the wrath to come; for a refuge that does not save you from the power of sin here on earth, very certainly will never save you from the consequences of sin hereafter.

3. In the third place: A true refuge is one that will stand the test of the dying hour.—If you are trusting in something that simply brings you comfort when you are well and strong, but will fail you in that great hour that we have all got to face, when we

(Continued on page 9)

"If I Knew Who Sent It . . . I'd Hug His Neck!"

By Grace Rice MacMullen

Every time I think about gift subscriptions to THE SWORD OF THE LORD, I remember one letter we got some time ago. It was from someone who had received a gift subscription to the SWORD, but didn't know who had paid for it. This friend wrote us to say how much the paper was enjoyed each week, what a blessing it has been, and said, "If I knew who sent it, I'd hug his neck!"

Maybe you've read about the campaign to send the SWORD to others, now going on, but haven't really applied it to your own friends. Maybe you've thought, "Wish I knew somebody who wanted it," without realizing that within your own circle of friends are people whose lives could be changed, who would really appreciate an opportunity to read a good Christian paper each week.

Let me tell you what I did once. We decided to send some subscriptions to THE SWORD OF THE LORD, and then had to decide who to send them to. (Incidentally, maybe that's a good place to start! Perhaps first you ought to pray about how much you ought to invest in getting out the paper to loved ones, then you may find many more names coming to your

mind!) After we had decided to send subscriptions, we went through our address book, which included nearly all our friends, particularly those from out of town. (A Christmas card list would be good for this, or even the telephone book will remind you of some you might not otherwise think of.)

We were surprised to find we knew more people than we thought we did! And when we considered those names further, we found that many of our friends had never read the SWORD regularly; some had never even seen a copy, and many who had once been subscribers had let their subscription expire for one reason or another. We not only found plenty

(Continued on page 5)

The New Evangelicalism The New Neutralism

By Rev. William A. Ashbrook,
Pastor Calvary Bible Church, Columbus, Ohio
Reprinted and Condensed From The VOICE

This is the age of "isms," some good, mostly bad! The youngest member of Christendom's numerous fold is called the New Evangelicalism. It might be more properly labeled the New Neutralism. It boasts too much pride and has imbibed too much culture to share the reproach of Fundamentalism. It still has too much faith and too much understanding of the Bible to appear in the togs of Modernism. It is seeking neutral ground, being neither fish nor fowl, neither right nor left, neither for nor against—it stands between!

Let there be any doubt as to the direction of its sympathies one only needs to evaluate the barbs which it levels at the fundamentalists. "Fundamentalism," say its traducers, "has degenerated into a cat and dog fight." Fundamentalism is held up "as an ignorant, contentious approach to the Christian Faith as outdated as highbutton shoes." It could well discard "a lot of unnecessary traditional baggage in the forms of customs, practices and lingo beloved through the generations but now obstacles to preaching the gospel to the unsaved."

By way of contrast the New Neutralism throws these sweetened morsels to some of the most extreme liberals of our day. They are "repentant liberals . . . not far from what evangelicals believe to be orthodox Christianity." "Commitment to Christ" (to use a favorite phrase of the repentant liberal), "is absolutely necessary." "Liberalism then is undeniably changing." Thus from the speech of its own apologists this Neutralism reduces Fundamentalism to the level of a cat and dog fight, and exalts Liberalism to a noble quest of earnest truth-seekers coming ever nearer and nearer to the light.

Neutralism is a position difficult to maintain in any age, but in a day like ours when the battle is pitched between Christ and Antichrist it is an impossible position. In the sphere of things moral and spiritual a man must be either right or wrong. The showdown will come in realms of black or white, not in the fog of immaterial grey. There is no middle ground on which the neutralist can complacently stand for long and pronounce his anathemas or his benedictions as the case may be upon both of the conflicting sides. He is bound to wind up in one camp or other and in a day when God is judging compromise in no uncertain terms, he is very likely to wind up in the wrong camp.

There can be no middle ground for Bible-believing Christians. One of the Scottish evangelists of a former day used to say, "Joshua

had trouble with the Amorites and the Hittites outside Israel, but he had far more trouble with the Betweentites inside Israel." How true! These are testing times when the dividing line between truth and error becomes more and more distinct. Try as it may, the New Neutralism cannot obliterate it.

The classic editorial of the *Christian Century* of January 3, 1924 is as true today as in the day when it was written. "Christianity according to Fundamentalism is one religion. Christianity according to Modernism is another religion . . . the God of the Fundamentalist is one God; the God of the modernist is another. The Christ of the fundamentalist is one Christ; the Christ of the modernist is another. The Bible of Fundamentalism is one Bible; the Bible of Modernism is another . . . Which God is the Christian God, which Christ is the Christian Christ, which Bible is the Christian Bible . . . the future will tell." It is time again to sound the rally cry: "Who is on the Lord's side . . . Who?"

Let our readers note carefully the names which the New Evangelicalism applies to the enemies of God's truth in our day. They are called "repentant liberals," "Neoliberals," "Neonaturalists," "neofundamentalists," etc., etc. It is "neo" this and "neo" that but never quite arriving at anything! Paul put his finger on this entire "neo" crowd when he spoke of those "who are ever learning and never able to come to the knowledge of the truth" (II Tim. 3:7).

Bible-believing Christians would do well to beware of this New Neutralism for four valid reasons. First, it is a movement born of compromise. Second, it is a movement nurtured on pride of intellect. Third, it is a movement growing on appeasement of evil. And finally, it is a movement doomed by the judgment of God's holy Word.

This is a day in which God is dealing with compromise. Our Lord Himself forecast the day when the love of many should wax cold. Paul warned, "Evil men and seducers shall wax worse and worse, deceiving and being deceived" (II Tim. 3:13). The SECOND epistles of Paul, Peter, and John contain the revelation given by the Holy Spirit. These same epistles are filled with explicit warnings to God's children to beware, above all else, of traffic with unbelief and the unbelievers. There is no room for mistaking the message of the admonition, "Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath



Rev. William A. Ashbrook

light with darkness? And what concord hath Christ with Belial? or what part hath he that believeth with an infidel? . . . Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, And will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty" (II Cor. 6:14-18).

The Word further states that such spiritual declension would be evident in those "Having a form of godliness, but denying the power thereof," and adds the explicit injunction to the discerning believer, "from such turn away" (II Tim. 3:5). In altogether too many places today the glory has departed. There remains that "form of godliness," but the glory and the power of God is no more in evidence. Other power has been submitted; the power of the sheer mass of individuals in such fellowships; the power of political pull and maneuvering of persons and situations into compliance with the prescribed order; and lastly the power of the dollar sign. Where the Holy Spirit is grieved with disobedience to the Word of God, His power cannot be manifest. Hence a substitute must be found. Again God warns, "From such turn away."

The Holy Spirit was mindful that these subtle shifts of emphasis from the crystal clear message of the pure Gospel to the watered down version would be so gradual that many believers would fail to detect the change. Therefore He left us another word of warning in II Peter 3:17, 18 "Ye therefore, beloved, seeing ye know these things before, beware lest ye also, being led away with the error of the wicked, fall from your own steadfastness. But grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ." The defection from the Truth has been foretold, the warnings have been given, now the obligation of every believer is to be alert to the evidences of such fulfillment, and be counted among those who will stand fast in an evil day.

The issue of the present hour is brought down to a personal point of application when once again the Holy Spirit enjoined, "If there come any unto you, and bring not this doctrine, receive him not into your house, neither bid him God speed: For he that biddeth him God speed is partaker of his evil deeds" (II John 10, 11).

No amount of sophistry can explain away the meaning of words so easily understood as these have been. Those who disobey them by continued fellowship with unbelief do so at their own peril. They stand in imminent danger of 'falling from their own steadfastness.' What looks so innocent when one begins to temporize just a little with the neo-orthodoxy of today is likely to be fraught with the direst consequences tomorrow. Yes, God is judging compromise swiftly and surely in our day and the New Evangelicalism, if it persists in its present course, will not escape.

As another has well said, "A noncommittal attitude on the part of any professing Christian in these serious days, when all that is best in our national life is threatened simply will not do. To stand idly by while Christ's loyal warriors make a valiant stand in the defense of truth, purity, hon-

Easy Way to Ranch Vacation!

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Full Week at Bill Rice Ranch, Murfreesboro, Tennessee, for \$2 Plus 4 Hours Construction
Work Daily. Three Weeks, June 9-29

By the Editor

We are glad to announce the three weeks of working conferences at Cumberland Christian Retreat, the Bill Rice Ranch, Murfreesboro, Tennessee, June 9-15, June 16-22, and June 23-29.

Already there are some 13 or 14 two-room cabins, 2 eight-room honeymoon hotels, and a fine motel, besides dining room and kitchen, deep well, modern bath and toilet facilities, an open-air tabernacle. But each summer construction work goes strong, getting ready for the summer. There are shuffleboard, miniature golf, and tennis courts to build, roofing to put on the motel, plumbing and light wiring to install, brush to cut.

Men and boys 15 years old and above who wish to spend a week or more during the working conference may have room and board for the entire week for only four hours' work daily plus \$2 for insurance and incidentals for the week. Horseback rides will be moderate in cost. There will be fishing in the small lake, shuffleboard, pitching horseshoes, table tennis games. Besides fine saddle horses, there are lovely Shetlands, donkeys, and lots of goats. Meals will be adequate, well prepared, bountiful. Women may come, if

with a working man. No women or children are to come except when the working man brings his family. In that case, children under twelve and women who do not work, pay \$1.25 per day, besides the \$2 incidental insurance fee per week.

Write Dr. Bill Rice, Bill Rice Ranch, Franklin Road, Murfreesboro, Tennessee. Say when you will arrive.

All kinds of labor are needed, whether skilled or unskilled—carpenters, ditchdiggers, brush cutters, people who can help in roofing, wiring, plumbing, or pouring concrete.

The first week there will be two messages daily by Evangelist Ernie Habecker, a charming soul winner and spiritual leader. The second week Rev. L. C. Stuart, of Tempe, Arizona, half Cherokee Indian, a spiritual, blessed evangelist, will be speaking twice daily.

Ellis Zehr, fine bass-baritone soloist and song leader, blessed of God in Europe and America, will be singing all three weeks.

Make reservations at once. Don't miss this poor man's opportunity for a ranch vacation, blessed fellowship, and to help a good work,

WITH THE Evangelists

REPORTS FROM AMERICA'S OUTSTANDING SOUL WINNERS
By the Editor

(NOTE: We are happy to publish honest reports of blessed revivals from trustworthy evangelists and churches. However, if you send us your report for publication, PLEASE give exact statistics, as far as possible, concerning conversions, rededications, additions, etc., or we may not print it. We especially appreciate reports from pastors and chairmen of union campaigns.)

Ten days of spiritually uplifting revival services with **EVANGELIST AND MRS. FRANK HARPPELL**, of 47 Pinevale Avenue, Reading, Massachusetts, were held at the Evangelical United Brethren Churches in the area of Berwick, Pennsylvania. A total of 41 people received Christ as Saviour during these services.

EVANGELIST BOB OUGHTON, Box 50, Belleville, Illinois, has just concluded a very successful campaign at the Springvale Bible Church of Kansas City, Kansas, Rev. Gale C. Tush, pastor. Forty-two first-time decisions for salvation were recorded, with 40 forward for assurance, and 100 other decisions pertaining to tithing, family altars, Bible reading, prayer, and witnessing. Pastor Tush earnestly recommends Evangelist Oughton as one who brings a "real Heaven-sent, God-blessed, lasting revival."

Rev. L. A. Swanson, pastor of the Prairie Dell Baptist Church of Iroquois, Illinois, reports on a good revival with **EVANGELIST BILL COMPTON**, 1801 College Avenue, Decatur, Alabama. In this ten-months-old work, at this meeting 4 were saved, 8 restorations were recorded, 6 pledged to become personal workers, and 15

est, and temperance is to betray Christ and to bring ourselves under His judgment and condemnation. The great peril of today is the growing irresponsibility of even Christians in respect to wrong doing." These are days when the dividing line between Christ and Antichrist becomes indeed more and more distinct. The New Neutralism, born of compromise, fostered by pride of intellect, nurtured on appeasement of unbelief, and condemned by the judgment of God cannot meet the demands of this evil day.

(Single copies of this booklet, 20 cents; \$2 per dozen; \$12 per 100 postpaid. Order from The Independent Fundamental Churches of America, 542 S. Dearborn Street, Chicago 5, Illinois.)

promised to begin tithing, and 12 agreed to establish family altars.

EVANGELIST CARLYLE SCOTT, 713 Whitelock Avenue, Crawfordsville, Indiana, conducted a revival meeting in the Lackland Road Baptist Church in Overland, Missouri, April 21-May 5. Rev. C. S. Henson, pastor, reports approximately 50 people forward for salvation, rededication, restoration, etc.

EVANGELIST HUGH BEASLEY, P.O. Box 342, Mims, Florida, met with the Fairview Shores Baptist Church of Orlando, Florida, recently for a blessed revival campaign. Twenty-two souls were saved; 75 rededications were recorded. Rev. Robert McAllister is the pastor.

EVANGELIST MIKE GILCHRIST reports on a revival conducted at the Trinity Baptist Church of Baton Rouge, Louisiana, Rev. D. E. Coyle, pastor. Forty-one professions of faith followed through in baptism; 9 were added to the church by letter; 63 young people decided against the dance; 40 family altars were established; and 76 rededications, with attendance records broken.

EVANGELIST PETER RUCKMAN, Bay Minette, Alabama, held a good revival with Pastor Grady Green at the East Baptist Church, DeFuniak Springs, Florida. With overflowing crowds in attendance, there were 20 professions of faith, 2 joining the church by letter and 1 by statement.

EVANGELIST BILL COMPTON, 1801 College Avenue, Decatur, Alabama, has just closed a good evangelistic campaign with the New Providence Baptist Church, Greencastle, Indiana. Pastor Clyde Lee writes very favorably about these services, about definite decisions for Christ, and highly recommends Brother Compton.

— THE END —



AMERICA'S OUTSTANDING REVIVAL WEEKLY

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Who Are the Seventh-Day Adventists And What Do They Teach?

By Oswald J. Smith, Litt.D., Pastor
The Peoples Church, Toronto

Like Christian Science, Theosophy, and Spiritism, Seventh-Day Adventism was founded by a woman, Mrs. Ellen G. White, about 1860 A. D.

It is classed as a false cult because of its unscriptural teachings.

1. IT DENIES CHRIST'S SINLESSNESS.
"In His humanity Christ partook of our sinful, fallen nature," it says. "On His human side, Christ inherited just what every child of Adam inherits—a sinful nature."—*Bible Readings*.

So says Seventh-Day Adventism. But what say the Scriptures? "In him is no sin" (1 John 3:5).

2. IT DENIES THE BIBLICAL DOCTRINE OF THE ATONING SACRIFICE OF CHRIST AS THE ONLY MEANS OF MAN'S SALVATION, AND TEACHES THAT "THE SCAPEGOAT TYPIFIED SATAN, THE AUTHOR OF SIN, UPON WHOM THE SINS OF THE TRULY PENITENT WILL FINALLY BE PLACED."

So says Seventh-Day Adventism. What blasphemy! For the Scriptures again and again declare that Christ, and Christ alone, bore our sins. This is "another gospel" that Paul never preached. Where in the whole of the New Testament is there a verse that mentions Satan as our sin-bearer? I challenge the Adventists to find one.

3. IT TEACHES THAT "CHRIST CAME TO THE HEAVENLY SANCTUARY IN 1844, TO COMPLETE THE WORK OF ATONEMENT AND TO CARRY OUT AN INVESTIGATIVE JUDGMENT," SINCE THE SINS OF BELIEVERS, IT CLAIMS, "ARE STILL ON THE BOOKS OF RECORD."

"We dissent from the view that the atonement was made upon the cross, as is generally held," are the very words of their denial of this greatest of all Bible truths. Again: "The blood of Christ . . . was not to cancel sin." Mrs. White taught that since 1844 Christ has been atoning for our sins. Here are her words: "We are now living in the great day of atonement."

So says Seventh-Day Adventism. But what say the Scriptures? "It is finished" (John 19:30). Again and again we are assured that our sins are remembered no more. Every passage speaks of a completed work. See Galatians 3:13; Hebrews 1:3; 9:11-12, 26; 10:12-14.

4. LIKE JEHOVAH'S WITNESSES, ANOTHER FALSE CULT, IT DENIES ETERNAL PUNISHMENT AND TEACHES SOUL-SLEEP.

"The theory of eternal punishment is one of the false doctrines that constitute the wine of the abomination of Babylon," it says. "Sin and sinners will be blotted out of existence"—Spicer. "The state to which we are reduced by death is one of silence, inactivity, and entire unconsciousness. Between death and resurrection the dead sleep."—Spicer. But since I have completely answered this denial in my article, "Who Are Jehovah's Witnesses and What Do They Teach?" I will not repeat what I have said here.

5. IT PLACES THE BELIEVER UNDER THE MOSAIC LAW INSTEAD OF UNDER GRACE,

insisting, among other things, on abstinence from the eating of pork, rabbit, lobster, crab, oysters—and the observance of Saturday, the Jewish Sabbath, instead of Sunday.

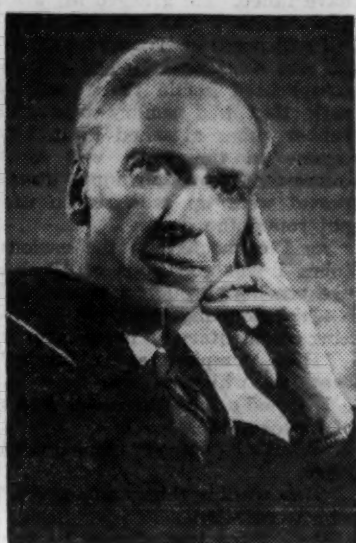
(1) The Law

Let me say that no Gentile was ever told to keep the law, unless he first became a proselyte. Nor was the law ever given to the church; it was given to Israel and to no other nation or people.

Moreover, the law, written on stone, "the ministration of death," was fulfilled and abolished, and the ministration of the Spirit substituted (II Cor. 3:7-13). Compare Romans 3:20-21, 24-28; 4:9-17; 10:5; 11:6; Gal. 2:15, 16, 19, 21; 3:10-12, 19, 21, 24, 25; 4:8-10.

(2) Food

"God has forbidden the use of pork, rabbits, lobsters, crabs,



Dr. Oswald J. Smith

oysters. Those who are using such foods will be destroyed."

So says Seventh-Day Adventism. But where, I ask, have such foods been forbidden? Certainly not in the New Testament, and church doctrine is found only in the Scriptures after Pentecost; never before.

Paul tells us to eat what is set before us, asking no questions (I Cor. 10:27). "Let no man, therefore, judge you in meat or in drink," he says (Col. 2:16). And he warns us of Seventh-Day Adventists and others who would command us "to abstain from meats which God hath created to be received with thanksgiving" (I Tim. 4:1-5).

(3) The Sabbath

In my article, "Saturday or Sunday—Which?" I have dealt with this subject so thoroughly that no Seventh-Day Adventist has ever been able to answer my arguments, so I need not repeat them here.

Seventh-Day Adventists are not out to win new converts from among the unsaved; their work is to proselytize. And whether at home or on the mission field, they labor among the converts of other workers, and strive to ensnare them in their delusions and heresies. They are blind leaders of the blind, living in a bondage and slavery worse than death. And they always strive to hide their identity. Why, I wonder?

With the Seventh-Day Adventist there is no such thing as a present, know-so salvation. There is a religion of works, for they believe that works as well as faith are essential to salvation. Here is their statement in their own words: "Seventh-Day Adventists teach that both faith and works are essential in salvation."

But works in the New Testament are always set forth as the evidence of salvation, and in scores of passages the statement is made that we are NOT saved by works, but only by faith. "Not of works lest any man should boast" (Eph. 2:9). James speaks of works as the evidence of proof of faith. "I will show thee my faith by my works," he says (Jas. 2:18).

In numerous verses we are taught that salvation is a present possession. "He that hath the Son HATH life" (I John 5:12). Moreover we can be sure that we are saved, "Ye may know that ye have eternal life," says John (I John 5:13).

There is no joy in Seventh-Day Adventism. It is a religion of fear and uncertainty. I would urge its victims to turn from the visions and false teachings of its erratic founder to the freedom of the glorious Gospel of our Lord and Saviour Jesus Christ.

(From the 43-page paperbound book, **WHO ARE THE FALSE PROPHETS?** by Oswald J. Smith. Price, 50c. Seven chapters dealing with various false cults. Order from the author at 100 Bloor East, Toronto 5, Canada, or from *Sword of the Lord Publishers*, Wheaton, Illinois.)

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By Evangelist Walt Handford

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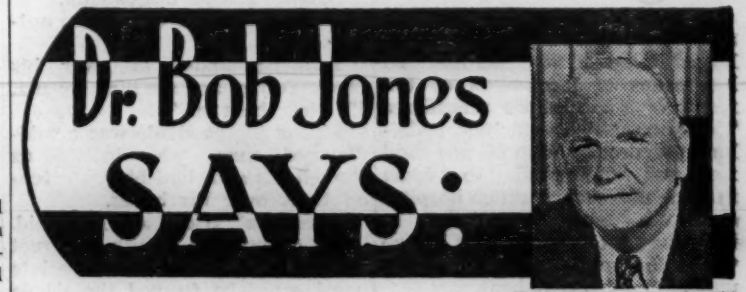


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A Negro friend used to say to me, "Don't 'squen' the Spirit." He coined his own word, but "squench," being a combination of "squelch" and "quench," really should be in the dictionary.

We quench the Spirit in more ways than we suspect. When we stifle the inner impression to speak or act for the Lord we do it. And we can quench the Spirit in others when we criticize or discourage or by any attitude "throw cold water" on their fire. The brother in prayer meeting who mixed his metaphors and said, "Lord, if there should be a spark of fire in this meeting, please water that spark," unwittingly suggested another way to smother the Spirit's freedom. How we do conspire to limit God in our meetings! We have an honored Guest in every Christian gathering, and He can be grieved very easily. A frivolous spirit, a critical or rebellious frame of mind, a fed-up complacency—that will do it. The very way we arrange physical details, the way we scatter all over the church, two to a pew; the way we hear and hear not—surely "squench" says it, for we squelch and quench the Spirit.—From *Day by Day* by Vance Havner (Fleming H. Revell Company)



There has never been a time when it was more important for born-again, orthodox Christians to stand up and fight for the fundamentals of the Christian faith, such as the inspiration of the Bible, the virgin birth, the incarnation, the vicarious blood atonement, and the bodily resurrection of our Lord. The line of demarcation between the people who believe that the Bible is the Word of God and those who believe it contains or may contain the Word of God is being wiped out in many places by the subtle satanic attack of the neo-orthodox movement. More than forty years ago, at Winona Lake, Indiana, I was on a committee with Dr. Biederswolf, one of the most intelligent and one of the best evangelists of his day; and a resolution was introduced in the Association of Evangelists that no evangelist holding membership in that Association would knowingly conduct an evangelistic meeting under the sponsorship of any preacher or preachers who did not stand for the oldtime, orthodox

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CHAPTER VI

Hiccoughs

"Bwana, we have only two boxes of bandages left. This will not be sufficient for more than one month of ulcers and lepers."

I was only partly able to hear this sentence because I had my stethoscope in my ears, listening to Mbuli's chest.

"Oh, you're short of bandages?"

"Yes, Bwana."

"Right, I will come round when I have finished seeing these children."

"Take a deep breath," I ordered. Mbuli obeyed with alacrity. I could see his cheerful little face in the mirror opposite. His eyes were almost normal now, and he just knew how to use his special eye ointment.

"Turn round, Mbuli."

With almost military precision, he did so. I listened to those places which a few weeks before had been danger spots, but now everything was normal. I patted him on the head: "Good man! It won't be long now before you can go home."

He smiled. "Thank you, Bwana."

"Trot off now, Mbuli, we shall arrange for your journey."

I watched him scamper off and then looked along the forms where people wait on the veranda. There was nobody there to see, so off I went to the linen store. Seated



at his machine was Yohanna, one-legged Yohanna, who had lost half his means of locomotion as the result of a crocodile's attentions. There he sat at his machine, pedaling it vigorously with his one good foot, and turning sides to middle in some unbleached calico hospital sheets. I opened the window in the hope that the scorching breeze would do something to remove the unbearable tropical heat.

"Bwana," said Yohanna, "there are four sheets here that have been turned sides to middle, then they have been patched, the patches have been patched, and now they are only good for bandages."

"Splendid," I said, "splendid. We want bandages. Cut them up

into strips two inches wide and I shall send some of the C. M. S. schoolgirls to roll them into bandages for our ulcer clinic."

I opened the door of the cupboard to check up the stocks, and had counted as far as twenty-four when I heard, "Hick!"

I stopped, turned round, but Yohanna was machining away industriously. I thought my ears must have deceived me, and put the third dozen bandages in their place when, once again, my calculations were interrupted by "Hick!"

"Yohanna," I said, "is your stomach uneasy?"

Yohanna dexterously switched up one of the mysteries of his machine and looked at me questioningly.

"Pardon, Bwana?"

"Yohanna," I began, "is your

"Hick . . ." was heard again, from somewhere very close.

"There!" I said. "Did you hear it?"

As if in reply, from outside the window "Hick" was again heard.

Yohanna beamed. "Yo yuli yunji mono yena zinhwikuvi" (There's someone with the hiccoughs).

I grinned, as again the uncomfortable sound made its way through the window.

"Probably one of the small boys, Yohanna, who has been eating too much porridge."

I went back to my bandage counting. But I found it hard to calculate, because every half minute or so came a persistent "Hick." The matter came to a head when, peering out of the window to satisfy my curiosity, I knocked the carefully piled bandages and they came down in a cascade.

"Kah!" I said disgustedly.

"Hick!" said the voice from outside.

Yohanna smiled all over his face. "You go and see him, Bwana. I'll pick them up."

Sitting in the shade was a middle-aged man, who looked as though his skin had been stretched tight over his bones.

"Mbukwa" (Good day), I said.

He opened his mouth to greet me, but before the appropriate word could be formed the whole of his skinny frame shook with a violent "Hick!"

"Yoh, Bwana," said he at last, "behold, how my stomach growls! I—hick"—he clasped his hands over his skinny midriff—"Yoh! Behold, It has been crying out night and day for days. I . . . hick . . ."

He looked at me imploringly.

With the greatest of difficulty I kept my face straight. Daudi came up, and I contrived to wink at him. He nodded his head, and kept quiet.

"Tell me your story," I urged, "so that I can help you, that I may give you medicine to silence the voice of your stomach," and to Daudi, in English, I said, "Tell me, Daudi, what produces hiccoughs?"

"Bwana, I do not know for certain, but I think it is the stomach."

"No, indeed," I laughed, "you're wrong. It is a spasm—a sort of cramp of the big diaphragm muscles with which you breathe.

Something irritates it. It might be the liver: it might be the stomach. We shall soon find out."

The thin man was looking at me curiously.

"Bwana," he said, "you're talking words that I cannot understand. I have come for help. How I long for inward silence! I find it very hard to sleep, for even when I lie quiet, and sleep is about to come soothingly, then—hick . . ." he spread his hands dramatically. "There, you see what happens, Bwana. I have no desire to eat. My legs are sore. Yoh! How my stomach bites me, and my abdomen is full of restless snakes, who hiss at one another and wriggle violently. My days and my nights are broken. I cannot rest . . . hick . . ."

"Go into the outpatients' building," said Daudi, "and the Bwana will examine you."

I sent him to the pathology room, where Daudi collected sundry specimens and got to work with his microscope. As he lay there on the table before me, carefully I tapped his ribs, and listened to his heart. I was listening very carefully, for certainly the heart had suffered. Every faculty was concentrated to pick up that faint sound which so easily might mean danger, when my ear drums were nearly shattered by a "hick" from the patient. It sounded like the father of all hiccoughs. The scared expression on my face amused my patient intensely. He laughed heartily, his amusement punctuated by the usual interruptions.

As he laughed I saw a strange thing. Just below his ribs there looked to be a swelling that certainly should not be there. With the greatest of care I felt this. It was vague and indistinct. As my hand pushed here and there on his skinny frame, he emitted grunts and groans. He had all the signs of appendicitis, but then, he had all the signs of a gastric ulcer, and I was in a quandary until Daudi came in and handed me a slip of paper. On it was written, in Daudi's best English, "He-cup."

I laughed. "Daudi, it's not 'he-cup'! It's hiccough."

"Yoh!" said Daudi. "Is not English a queer language?"

The information he had discovered with his microscope cleared up the whole matter. Our patient was suffering from amoebic dysentery. Daudi was all enthusiasm.

"Bwana, you can see them swimming around," and of course I had to go and have a look. As I went through the door I heard my patient produce as it were a last Parthian shot!

Under the microscope was a pretty demonstration of queer little creatures that looked like droplets of oil. They moved around enthusiastically, throwing out weird nightmare-like legs, and as hastily drawing them in again. I nodded and called Samson.

"I want a bottle of emetine injections. Emetine, Daudi," I said, by way of explanation, "is the best medicine to kill these little dudus. It comes from a plant called ipecacuanha."

Daudi rolled his eyes at this and said: "Ip-ip"—and then with a broad smile—"hick."

"No," I said, "ipecacuanha. How do you spell it?"

"Ipecac . . ." said Daudi.

I smiled, and only hoped he wouldn't ask me!

Soon our patient was safely in bed. Samson arrived with his injection, which was duly given. This was followed by dose after dose of medicine. But the result was the same. Our patient hiccoughed and hiccoughed and hiccoughed. His condition was failing. So I decided on drastic treatment.

"My friend," I said, "you have great trouble within you. There is something there hidden which,

unless it is removed, will continue to make your life miserable."

The poor fellow shook his head:

"Truly, Bwana, it will kill me, kill me dead. Bwana, take it from me. You and only you can do it."

He turned bitterly to the patient in the next bed. "He, Bwana, has been giving me medicine for many months. He is Muganga (the witch doctor). He and my relatives have failed." He grasped my arm. "Bwana, only you can help me."

I whispered instructions to Daudi, and soon he returned with a complicated bottle fitted with a cork that had sundry taps and rubber tubes attached to it. Everyone in the ward was most interested, but a murmur of disapproval went up as a screen was put round the bed.

As I connected up the various tubes I was conscious of Mbuli's eye peering through a crack, and a whisper giving the ward a running commentary on my doings.

"He's pumping at a bottle," came the whisper.

I turned a tap—there was a hiss of insucked air.

"What's he doing?" came a deep voice.

"He's turning things on and off," whispered Mbuli.

Then there was silence, broken by a shrill "Yoooh! He's stuck a needle into him; it . . ."

Daudi acted and moved the screen and the whisper stopped suddenly, and there was a scuttle of bare feet.

My patient gripped the sides of the bed, and "hicked" spasmodically. There was a sudden tug at the rubber tube, and a gush of fluid into the bottle. The witch doctor in the next bed sat up with his mouth open and his eyes sticking out like organ stops!

"Yoh!" he gasped.

"H-e-e-e-e," said Daudi, "ab-scess, eh? In his liver!"

I looked anxiously at my patient, but he was beaming.

"Yoh, Bwana, something's happened. H-e-e-e-e-e, that has silenced my stomach. I can feel the snakes have ceased to wriggle."

"My friend," I replied, "we have removed from your body that which irritates."

"Truly, Bwana."

"Did you want the Bwana to do that?" inquired Daudi.

"Yoh!" said the patient. "Did I?"

"Yes," said Daudi, "that is just how I felt when I asked Jesus to take the sin from my life, and behold, when He had done that I felt like you, relieved. But that was only the beginning. Behold, He made me strong and helped me just like the Bwana will strengthen you and help you."

"Yoh!" said the patient.

I felt it rather a difficult time to preach, but Daudi knew the African outlook far better than I did.

A week later six injections had been given. My patient was sitting up in bed eating everything within reach that was edible.

"Yoh!" said he, "I need two things, Bwana, food for my soul and food for my body."

He tucked away another handful of porridge, and with his mouth half-full, said:

"Bwana, every day James tells us of God. He explains to us with pictures, and now he is teaching me to read, so that I may know more about God. Behold, from now on I will serve Him. A week ago I was almost a dead man, and now I am living and happy."

"Hick!" said Daudi, behind him. My patient grinned broadly.

"Yoh, Bwana, they tease me, but behold, I have joy, for they are my friends, and they have taught me the words of God."

I felt a tapping on my arm.

"Bwana," Mbuli's eager little

Arise, My Soul, Arise!

Arise, my soul, arise!
Shake off thy guilty fears;
The bleeding Sacrifice
In my behalf appears;
Before the throne My Surety stands,
My name is written on His hands.

He ever lives above,
For me to intercede,
His all-redeeming love,
His precious blood to plead;
His blood atoned for all our race,
And sprinkles now the throne of grace.

My God is reconciled;
His pard'ning voice I hear.
He owns me for His child;
I can no longer fear;
With confidence I now draw nigh,
And Father, Abba, Father, cry.

—Charles Wesley

face looked up at me, "I have word that my grandfather will be coming for new windows to his eyes."

I lifted my eyebrows.

Daudi smiled, "Spectacles, Bwana."

I nodded my understanding.

"Bwana," said Mbuli, "can I?"

"You may, old man, if . . ."

"If what, Bwana?"

"If nothing unusual happens, Mbuli."

(Reprinted by permission of the author, from the book, JUNGLE DOCTOR ATTACKS WITCHCRAFT, published in the U. S. by Wm. B. Eerdmans Publishing Co. Price, \$1.50, plus 15c postage and handling. Order from Sword of the Lord, 214 W. Wesley Street, Wheaton, Illinois.)

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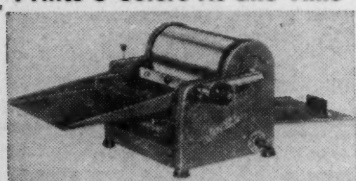
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Book Reviews

THE TEMPLE AND ITS TEACHING, by Arthur E. Smith. Moody Press, Chicago. 156 pages, \$3. Since time began men have vied with each other in erecting buildings beautiful in architectural design and material to commemorate a name, an event, or to serve in their worship of God. David's son Solomon acknowledged, by Christians and non-Christians for his scholarly wisdom during a reign of forty years was responsible for the erection of a famous and beautiful Temple. Detailed descriptions and measurements are given of Solomon's Temple in the Bible.

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THE PASTOR AND HIS LIBRARY, by Elgin S. Moyer. Moody Press, Chicago. 160 pages, \$3. The author goes far beyond the technical aspects of setting up a library, giving valuable counsel on keeping the worker's tools in order that he can find what he wants in a hurry.

MALLA MOE, by Maria Nilsen, as told to Paul Sheetz. 256 pages, Moody Press, \$3.00.

The amazing grace of God is nowhere revealed in a more telling way than when He takes hold of ordinary people with limited training and unimpressive background—and makes them outstanding witnesses for Himself. The name of Malla Moe may not be recognized in most of the high places of this world, but it is well-known in Heaven.

Born in 1862 on a humble farm in Norway, converted in 1875 in the Norwegian revival, she came to America and was soon given a "nudge on the shoulder" by the big hand of D. L. Moody (himself a similar miracle of God's grace) to get into soul-winning. Next she was moved by the man with the burning heart, Fredrik Franson; and after two weeks of "missionary training" she was off to Africa in 1892, where she served until she died in 1953. She was buried in her beloved Africa.

In all that time she took only two furloughs, and her last period of service was over 31 years. She worked hard. When she could no longer walk the African trails, she moved about in the "gospel wagon," which was her home and missionary "headquarters" for many years.

The story reveals her as a unique person, sometimes independent to the point of being difficult, subject to times of discouragement but always victorious over them in Christ, an indefatigable soul-winner who missed no opportunities for witness. She did not have too much of this world's culture and education but she had a heart burning with a passion for the souls of men.

This book will transport you to Africa and give you an insight into real missionary work. You will "live" with Malla Moe—one of the great soul-winners of this generation.

And don't be surprised if the book gives you a "nudge on the shoulder" to get busy about soul-winning. Do it—and God will bless you!

The book is beautifully illustrated by Warner Sallman, the well-known Christian artist, whose painting of Christ has been a world-wide blessing.—Harold L. Lundquist.

Please mention **THE SWORD OF THE LORD** when answering advertisements.

The Sin of the Hardened Heart

By the Editor

"Wherefore as the Holy Ghost Saith, To Day if Ye Will Hear His Voice, Harden Not Your Hearts, as in the Provocation, in the Day of Temptation in the Wilderness."—Heb. 3:7, 8.

Carelessness, delay, indifference about getting out the Gospel in print, as in **THE SWORD OF THE LORD**, is a sin that does great harm, grieves God, and a sin which Christians will certainly have to answer for when they face Jesus Christ.

Some Christians who testify loudly in prayer meeting and make a nice show of serving God, do not pray much about how they can get out the Gospel, and they feel little responsibility for all the burden of bringing about revival, defending the faith, instructing young Christians, and winning souls.

The sin of a hardened heart, caused by neglect and delay, causes more failure and does more harm to the cause of Christ than possibly any other cause among Christians.

For one month the "Others" subscription campaign has been on and we have been pleading for Christians to renew their own subscriptions and to subscribe for others. We have had some blessed responses. Two people have sent \$500 each to pay for subscriptions for others. One **Sword of the Lord** worker has already turned in a check for \$32 to be used in sending **THE SWORD OF THE LORD** to ministers, missionaries, and others through our Ministers and Missionary Subscription Fund. A fine secretary who works in Chicago, but lives in Wheaton, has paid for 25 subscriptions to go to San Quentin Prison in California. The chaplain wanted subscriptions and other literature for the men and they found a great demand for **THE SWORD OF THE LORD** and such literature among the prisoners.

Next Tuesday, May 21, we will have "SWORD" Day in the **Sword of the Lord** offices. We get together at 7:45 a. m. for a special time of devotion, and we are going to set out to see if every one of us can't give some subscriptions to others during that time.

And we have had a flood of wonderful letters from people who have been blessed by **THE SWORD OF THE LORD**. One letter this morning came from a woman who wrote to thank us for **THE SWORD OF THE LORD** sent to her preacher husband who has recently gone to Heaven.

Backsliders Need Reviving

The sad fact is that the average Christian is a backslider who does not take very seriously the matter of getting out the Gospel, winning souls. Oh, he intends to serve the Lord, but he does not pray about daily problems, and he lets his duties slide on many matters. Such Christians like **THE SWORD** and are blessed by it, and hope that others will get it, yet these Christians have sinned against God. They need the plain exhortation, "To day if ye will hear his voice, Harden not your hearts." Like backsliding Israelites in the wilderness, they grieve God, and anger God by neglect of duty and carelessness about His holy business.

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Where Are They Now?

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Please rush subscriptions. Thanks to everyone who helps!

He did not have the money when he wrote. Many are earnestly trying to help others and to renew their own subscriptions and get **THE SWORD OF THE LORD** out. We thank you, every one. But what about all the others?

What about you evangelists, perhaps 150 of you, whom we boost pretty regularly in **THE SWORD OF THE LORD**? We tell about your meetings, give your address, publish the comments of the pastors. Many evangelists try to buy space in **THE SWORD OF THE LORD** to advertise themselves as available for revivals. But we never take money for paid ads from evangelists. Instead, we give what we think is proper promotion free, to the glory of God. Now where are all the subscriptions that ought to be sent in by you men of God? Yesterday there came a long report of a revival from an evangelist whom we boost much in **THE SWORD OF THE LORD**. He sent a large picture of crowds in the recent campaign. We have published many such pictures of him and his revival crowds. But we rejoice that he sends frequent, generous gifts to spread **THE SWORD OF THE LORD** and to carry on this work. Many other of you evangelists accept the promotion and we help you to keep you before the people and get you revival meetings, but some of you never send a subscription, never mention **THE SWORD OF THE LORD** favorably in your campaigns. Wouldn't it be right now for you who are befriended by **THE SWORD** to be our friends and rush in all the subscriptions you can get in your meetings, or pay for subscriptions for your friends?

What about you pastors who write us continually and tell about how you used a sermon outline, or found a sermon suggestion or some illustration that was helpful in your preaching? What about you pastors who could very well push **THE SWORD OF THE LORD** and get subscriptions among your own members? Don't you think it is time for you, too, to heed the scriptural injunction, "To day, if ye will hear his voice, Harden not your hearts"? We believe so.

What about all you who believe in the great fundamentals of the faith, you say, but do not put any of the Lord's money which comes into your hand into the defense of the faith? You spend it, perhaps, to boost your denomina-

"... I'd Hug His Neck!"

(Continued from page 1)

of names to use up the amount of money we wanted to use to send out **THE SWORD OF THE LORD** (I believe it was \$50.00 at the time)—we had to include more money by the time it was over!

tion and keep your own reputation with your pastor and your church. But what about helping us too, who stand true to Christ and promote all the cause of Christ, and who defend the faith and help people to stay true? Don't you think you ought to send subscriptions for others now? Almost every subscriber to **THE SWORD OF THE LORD** intends to renew his subscription. And yet you let the days go by and neglect that which you intend to do and which you regard as right. Don't let hardness of the heart prevent you from renewing while you can save money. Get **THE SWORD OF THE LORD** for as many years as you like (two or more yearly subscriptions sent at one time) for only \$1.50 per year!

What a bargain! **THE SWORD OF THE LORD** at \$1.50 a year amounts to less than 3c a copy for these twelve big pages each week! Don't miss it! That price is good for new or renewal subscriptions. For Canadian and foreign subscriptions add 50c a year.

If you send ten or more subscriptions at one time, you may have, absolutely free, another one-year subscription, making eleven subscriptions for \$15 in the United States, or for ten subscriptions you may have free your choice of *Some Golden Daybreak*, 17 sermons on the Second Coming by Dr. Lee Roberson, a \$2 book; or *John 3:16*, lovely Bible teaching, heart-warming preaching on the greatest text in the Bible, by the late Robert L. Moyer, a \$2 book; or *Immanuel*, six choice sermons by John R. Rice, clothbound, a \$1.75 book; or *The Inclusive Dictionary-Concordance*, 270 pages,

Maybe you feel as I did. We thought we didn't know anybody but church folks, anyway. All our friends seemed to be in full-time Christian work, or had gone to Christian schools. They didn't seem very likely prospects to need **THE SWORD OF THE LORD**. We felt most of them knew about it.

But we discovered we knew many folks besides our church and school friends. We sent subscriptions to lots of folks we just knew casually—neighbors, business acquaintances, our landlord, Christians from other churches who might not be getting the kind of teaching the **Sword** gives. When our list was ready, we felt we had done a real missionary work and provided a testimony to many of our friends who never would have subscribed for the **Sword** themselves, and some we might not have witnessed to, otherwise.

There has never been a time when people needed the clear-cut message of the **Sword** more. Sin was never more damning, the grace of God was never more powerful than it is now. You and I will likely never have a better opportunity to get out the Word of God—and we may miss opportunities if we wait. Now is the

(Continued on page 6)

117 illustrations, 15 colored maps, limp leatherette binding stamped in gold to match your Bible. So send as many subscriptions as you can at once, will you not?

We thank God for your faithful help. We could not carry on without thousands of people who love us and pray for us and help us.

This campaign will soon come to a close. We must go back to the regular rates. What you do, please do quickly, and don't miss a blessing by neglect.

Rush your subscriptions to **THE SWORD OF THE LORD**, 214 West Wesley, Wheaton, Illinois. (See coupon in this issue.)

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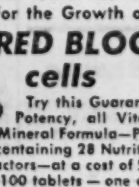
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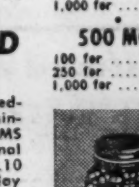
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"... I'd Hug His Neck!"

(Continued from page 5)

time to send out THE SWORD OF THE LORD, and to send it widely.

Now, too, you have a special price advantage. The present campaign is about the most generous we have ever offered, and you will be able to reach ten families for every \$15.00 you send, instead of six. Even if it takes a little more effort, a little more sacrifice, make up your mind now to send gift subscriptions to THE SWORD OF THE LORD during this campaign.

To do right always brings its own reward, and I think you'll feel that wonderful sense of accomplishment, and the approval of God, after you've mailed in a group of subscriptions. But in this case, doing right has a special reward—and you don't have to wait until you get to Heaven to get it! We are making a special offer with ten subscriptions at the record-breaking price of \$15.00, and you may have your choice of one of four excellent books, free. Or you may have an extra subscription in place of the book, making eleven subscriptions (worth \$27.50) for \$15.00!

You'll get another reward, too, but I can't tell exactly how or when it will be. It may be when a neighbor says, "Say, you know that little paper, THE SWORD OF THE LORD? I read something in there that really set me to thinking..." Or it may be when a Christian who couldn't afford the

paper says, with tears in her eyes, "I'm so grateful to you for sending me THE SWORD OF THE LORD." It may be when a young person graduates and goes away to school and years later writes you from the mission field, "And if you hadn't helped me and encouraged me, and sent me good Christian reading material, I'd never be serving the Lord now." Or it may be after you have left the works of wood, hay and stubble behind, and in Heaven find you have another star in your crown for a loved one who secretly trusted Christ through one of the gospel messages in THE SWORD OF THE LORD each week.

One thing is certain—you can't give without any reward. "He which soweth sparingly shall reap also sparingly; and he which soweth bountifully shall reap also bountifully. Every man according as he purposeth in his heart, so let him give; not grudgingly, or of necessity: for God loveth a cheerful giver" (II Cor. 9:6). Christ promised a blessing to one who even gave a cup of cold water in His name; how much greater blessing can we expect when we send forth the Word of life which, He has promised, "shall not return void," or useless (Isaiah 55:11).

Get out your address book, or your Christmas card list (or your last year's cards, if they're still around!) and look over them pray-

efully. What ten names—or twenty, or thirty—would God have you place on this coupon? Use an extra sheet of plain paper for additional names, and be sure to tell us which book you want to receive as your gift.

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Although the \$1.50 rate is rock bottom, less than 3c for each big weekly issue of THE SWORD, yet we have an added incentive if you will send 10 or more subscriptions at once at this rock-bottom rate (\$1.50 in the U. S., \$2.50 for Canadian and foreign subscriptions). You may have your choice of the following premiums absolutely free.

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Premillennial Truth

(Continued from page 1)

glory of God the Father."—Phil. 2:10.

So both Christians and non-Christians shall be judged. The lost shall be judged for their soul's destiny:

"He that believeth on him is not condemned: but he that believeth not is condemned already, because he hath not believed in the name

(3) or, a big 270-page Inclusive Bible Dictionary and Concordance, with 117 illustrations, 15 colored maps.

(4) Or, you may have Editor John R. Rice's big \$1.75 clothbound book, Immanuel—God With Us!, six choicest sermons, sure to warm your heart.

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Now please fill out the subscription coupon below, if possible send your subscriptions today, and God bless you!

of the only begotten Son of God."—John 3:18.

The saved shall be judged for their life of service after salvation:

"For I know nothing by myself; yet am I not hereby justified; but he that judgeth me is the Lord. Therefore judge nothing before the time, until the Lord come, who both will bring to light the hidden things of darkness, and will make manifest the counsels of the hearts: and then shall every man have praise of God."—I Cor. 4:4, 5.

However the judgment of Christians to come shall consist of rewards passed out for faithful service. The Christian receives his punishment on earth for sins committed after salvation.

"In the name of our Lord Jesus Christ, when ye are gathered together, and my spirit, with the power of our Lord Jesus Christ. To deliver such an one unto Satan for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus."—I Cor. 5:4, 5.

"If any man's work shall be burned, he shall suffer loss: but he himself shall be saved; yet so as by fire."—I Cor. 3:15.

"For this cause many are weak and sickly among you, and many sleep. For if we would judge ourselves, we should not be judged. But when we are judged, we are chastened of the Lord, that we should not be condemned with the world. Wherefore, my brethren, when ye come together to eat, tarry one for another."—I Cor. 11:30-33.

Was not Samson punished for his sins of adultery; his eyes bored out, made to grind out corn, cast into an arena of wild jungle beasts to fight with bare hands and then to commit suicide by crashing the massive temple down upon all?

Was not David punished for his adultery with Bathsheba and murder of Uriah? His baby died, Absalom, his son, was killed and the sword never did depart from his house.

Yes, God chastens His own here. The judgment of Christians shall consist of rewards yonder:

"If any man's work abide which he hath built thereupon, he shall receive a reward."—I Cor. 3:14.

That these two judgments are separate is evident from several aspects. Why is the resurrection in Revelation 20:5 called the first resurrection? "But the rest of the dead lived not again until the thousand years were finished. This is the first resurrection." Doesn't the first necessitate at least a second, and perhaps more?

Jesus is called the first fruits of the dead in I Corinthians 15:23, necessitating the Christian resurrection to be the second fruits. Here we have a first and a second. Why does it not become reasonable to expect a second resurrection to include the lost people who have rejected God?

Even in this life we do not normally pass out rewards and punishment at the same time.

After a successful football year in 1939, our team was rated the No. 1 Team of the Nation. Of course there was a great banquet in honor of the players and coaches. Rewards in the form of gold footballs, blankets, suitcases, watches, trophies, etc., were passed out. Now during the year there were boys on the team who had to be punished for breaking the rules. How out of place it would have been to stop the banquet and read off a sentence of shame and disgrace on disobedient culprits. Is it not just as foolish to believe God will stop the marriage feast and bring in the screaming and wailing doomed sinners on their way to Hell? So, surely, the judgment of the lost and saved must be separate.

At any rate, every person has some type of program whether he will admit it or not. It is inconceivable that a person could

(Continued on page 7)

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HERE ARE Films that fit the need—whatever type service you have in mind. To ask for further information or request definite bookings, fill out coupon and mail today. *NOTE: We do not handle films. Since we must contact companies who produce or distribute films, please allow 3 weeks for bookings.

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Premillennial Truth

(Continued from page 6)

think of the tribulation, the resurrection of saints, rewards, millennium, final judgment, Hell, and Heaven, without thinking of them in some type of order. Would it not be absurd to think of Hell and Heaven coming first and then a time of trouble on earth? If everyone had already gone to their final destination, then there would be no one left to cause any trouble.

So, there must be order to God's consummation of all things. There was certainly order in the beginning. The creation had to come first, else God would have had to hang Adam in space or leave a mudball in the ooze of the dark void, since the firmament (space) had not yet been made. He had to create Adam before He could create Israel. He had to create Israel before Jesus could have been born of it, etc. Then why do you shrink in horror at an orderly God putting order in the consummation?

The whole creation of the physical world is orderly, from the maintained balance of oxygen in the air, to the controlled hordes of grasshoppers and scorpions on earth. God has maintained a perfect balance of power.

Revelation 20:11-15 nowhere mentions any saved people:

"And I saw a great white throne, and him that sat on it, from whose face the earth and the heaven fled away; and there was found no place for them. And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, and the dead were judged out of those things which were written in the books, according to their works. And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them: and they were judged every man according to their works. And death and hell were cast into the lake of fire. This is the second death. And whosoever was not found written in the book of life was cast into the lake of fire."

This is definitely a judgment separate from the 5th verse. Thus it adds more proof to separate resurrections.

First Corinthians 6:2, 3 definitely states we shall share in judging the fallen angels and lost sinners:

"Do ye not know that the saints shall judge the world? and if the world shall be judged by you, are ye unworthy to judge the smallest matters? Know ye not that we shall judge angels? how much more things that pertain to this life?"

How can we judge righteously until we have been resurrected and changed from polluted vessels of sin to sanctified, sinless saints of the Saviour?

Paul was looking forward to a time of reign on earth, else why would he say, "Now ye are full, now ye are rich, ye have reigned as kings without us; and I would to God ye did reign, that we also might reign with you" (I Cor. 4:8)? This reign is yet to come for it has not been accomplished yet. The Devil still is loose. "Be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour" (I Pet. 5:8).

If the Devil was chained at the cross then who is this rascal running around with a mouth like a giant scoop, devouring people? Paul Peter was written after the cross.

You can't reign and judge until you have been resurrected. And, you don't have anything to reign over and judge, if both resurrection and judgment took place at one time. Therefore the simplest order is understood: the resurrection of saints comes first (I Thessalonians 4), and the resurrection of the unsaved comes last.

VII. But Along Comes a Fellow Who Says, "Well, I'm a 'Pre,' But I Don't Have a Program"

I used to be this kind, but what I didn't admit was that I had a program but would not admit it for several reasons. One was that I had not sufficient time to give diligent study to the eschatological Scriptures and I did not want to preach something not true. Another was that I was afraid of being branded a fanatic "pre" who preaches nothing else. I did not want to be classed with those laughed at and called "a map-carrying pre." Then, I wonder if I was not afraid of offending some of the high-ranking brethren who state that what we believe about the Second Coming is not important.

The end-time will come right on time with God. It will not run one second late in any aspect. It is all timed out, but that is another story.

Now, back to the order of the Second Coming. Of course, some of you will not take the book of Revelation as being progressive, but you certainly must admit the time of trouble and the coming of Christ to put down the Antichrist is progressive. If you will not admit that then you are beyond hope. It will do you no good to say, "The Greek says this or that," because you won't even accept the English.

But notice the beast of Revelation 13:1 becomes a man in verse 14:

"And deceiveth them that dwell on the earth by the means of those miracles which he had power to do in the sight of the beast; saying to them that dwell on the earth, that they should make an image to the beast, which had the wound by a sword, and did live."

Christ destroys him at his coming in 19:20 and casts him into Hell.

Thus, the time of trouble called the tribulation has to come before the visible appearing of Christ.

Now, since Christ upon His return has the saints already with Him, then they must have gone up at some point before they came down. A ball cannot come down until it has first gone up. Second Thessalonians 2:7, 8 gives us some help here:

"For the mystery of iniquity doth already work: only he who now letteth will let, until he be taken out of the way. And then shall that Wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming."

The tribulation time definitely is described here as ending in the personal, visible, literal return of Christ to put down the Antichrist. Notice the Antichrist or the wicked world ruler cannot come until the restraining force is removed.

The only earthly power really battling sin and keeping it from engulfing us is the New Testament church. Jesus said that no force out of Hell itself could overcome it. Thus, the Devil himself can never completely stamp it out. It will be here till Jesus lifts it out. And I believe this is what is meant by the words, "until he [the church] be taken out of the way." This is commonly called the rapture. It is described in I Thessalonians 4:13-18:

"But I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope. For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him. For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent them which are asleep. For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord

in the air: and so shall we ever be with the Lord. Wherefore comfort one another with these words."

When the church is gone then wickedness shall spread like a spilled bucket of paint across the face of the earth. Thus it is only logical to have the rapture first. Then the tribulation comes and at the close of it Christ shall come visibly with His saints to rule and reign.

Was not Lot a picture of this? He was a saved man according to Peter but living in a very wicked place. "And delivered just Lot, vexed with the filthy conversation of the wicked. (For that righteous man dwelling among them, in seeing and hearing, vexed his righteous soul from day to day with their unlawful deeds;)" (II Pet. 2:7, 8).

The angels snatched him out, and as he left, fire and brimstone came down from Heaven. Hell itself broke loose on earth like a mad dog running amuck. Isn't this a picture of the rapture?

Isn't Noah a picture of it? As soon as he went inside the ark, waters burst forth from above and below to destroy all on the face of the earth. Isn't this what is almost here in the rapture and the tribulation ahead?

And it's a cinch Jesus can't rule and reign on earth until He returns. Thus, there is only one logical conclusion, and that is the one drawn by most orthodox premillennialists. First, the rapture, then the tribulation, then the visible return, then the millennium, then the final judgment and then Heaven and Hell.

There can be no sound reasoning that would say that all of this can take place in a moment. It took 4,000 years to get Jesus here the first time. It has taken 2,000 years, to this very moment, to get the Gentile church called out. Is it not reasonable to believe that it will take approximately 1,000 years to reward the saints, purge the earth, rule as King, and judge each wicked soul? Only God could accomplish it in 1,000 years. By the time our lawyers got started on the job like that the fires of Hell would have burned out in impatience.

Thus, any "pre" should have some kind of a program, if he does any thinking of his own. I wonder if some aren't afraid to look into it for fear it is true. To be true to Christ, then, they would have to preach it, and that kind of preaching would make them unpopular. Thus, they had rather remain ignorant on the subject. May God forgive such sin!

Recently I heard of a 'Pan-millennialist.' He just believed everything would pan out all right somehow. It might sound good, but, brother, I don't want to be in the pan. That is too close to the fire for me. The difficulty is that the neo-orthodoxies and the liberals have been frying in the Devil's skillet for a long time. It is a coward of a preacher who won't seek out the truth for fear he will have to preach it.

VIII. Some Objections Answered

1. Some say, "Well, I don't believe in letting it be a test of fellowship. It's all right to believe in any of them." That sounds good and might not be so bad if it were practical. But those who have preached from this stump have deliberately eliminated practically every solid premillennialist from our schools and replaced them with amillennialists who constantly quote neo-orthodox leaders like Karl Barth, Emil Brunner and Niebuhr. That is too close for me. If a girl tells a boy he is her dearest one and then proceeds to spend the evening talking about the wonderful charms of Tom, Dick and Harry, something is wrong.

That is what has been happening. Most of the professors in our schools today are neo-fundamentalists or neo-orthodoxists. They are fundamental enough to fool the people and liberal enough to poison the flock and become a stepping stone to liberalism and modernism.

In other words, they'll praise the blood of Christ, but belittle the virgin birth. They will talk

about the new birth, but doubt the verbal inspiration of God's Word.

Recently in a magazine some neo-orthodox leaders were quoted, such as Theodore A. Gill, managing editor of the *Christian Century*:

"The Word of God is in the Bible like the baby in the cradle. You come to the Bible to find Jesus."

This sounds good, but there is a barb in it large enough to snag a manna ray fish. In other words the Bible is not God's Word, but just contains God's Word, and all of it is not inspired—only that which a man would like to pick out for himself. Imagine what part a Hell-bound, sin-loving, God-hating person would pick out. Naturally he would pick out the love of God and omit Hell.

William Harden, professor of philosophy and religion at Swarthmore College states concerning Jesus:

"Modern scholarship finds a man (Jesus) who was conscious of a heavenly destiny and who announced himself as God's chosen agent for the salvation of man."

This sounds harmless, but what he means is that Jesus is just a man and nothing but a man with heavenly designs in helping others. The average layman swallows these pills of neo-orthodoxy until one day he awakens to see that his old-fashioned faith has been undermined by traitors to Jesus, passing as preachers and ministers. The worst traitor of American history is not Benedict Arnold but neo-fundamental and neo-orthodox and liberal preachers and teachers. They never build a denomination. They steal them by their half lies and treachery, passing as scholars.

Reinhold Niebuhr states plainly, "no" to the question, "Is Christ divine?" Yet, many Baptists and Methodists go around quoting the good things he says. When asked about it, they reply, "Well, some of the things he says are good." That may be true, but it can also be said of the Devil, and I am not going to try to raise the stock of the Devil in the minds of my people. As a friend of mine says, "There is good food in the garbage can, but I prefer to eat off my wife's clean, white table."

Niebuhr also believes, "... man is a sinner but not a total sinner. That is, he doesn't necessarily sin in all he does. Furthermore, man isn't sinful because of the fall of Adam.... Rather, sin is the consequence of man's unwillingness to accept his finiteness and acknowledge his dependence on God. With this light view of sin, Niebuhr sees no hell, even as a symbol." (Quote from *Christian Life Magazine*.) Thus Niebuhr denies the total depravity of man, verbal inspiration of the Bible and Hell almost in one breath. However, it is worded so that even the elect are sometimes deceived.

"The Devil knows that if he came out and said these things badly, many would turn away in disgust, so he words them so they sound almost true, and many fall for it."

A compass does not have to be off much to cause a ship sailing across the sea to miss its destination by a wide mark.

Nels Ferre, the notable deceiver on the virgin birth, says the evidence in the Bible is very weak "because the doctrine is mentioned in only two biblical passages." How many times does he want God to say it to make it true? Until he gives in to the Holy Spirit, God could say it on every page and he would not receive it. "Howbeit when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he will shew you things to come" (John 16:13).

Evidently he flatly rejected the leadership of God's Spirit. The Spirit never belittles the Word, but magnifies it. Mr. Ferre needs to read Revelation 22:19; Deuteronomy 4:2; and 12:32. He would probably explain away the inspiration of Revelation and the authorship of Moses. They not only beat

(Continued on page 8)

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Premillennial Truth

(Continued from page 7)

around the bush, but they get in it, when they are ferreted out and exposed. Bob Ingersoll was a prophet of truth compared to this group of deceivers.

2. Premillennialists are accused of forcing God to meet their plans for His return to earth instead of allowing the Lord to come as He sees fit. This is not true. All premillennialists I know merely state that this is the way they see it, but are willing to fit into any plan God brings to pass.

In fact, all of us will have to do that whether they want to or not.

3. Some state there are too many problems connected with glorified saints and earthly sinners living together during the millennium. But Christ walked on earth for 40 days, talking and eating with earthly people. There didn't seem to be any problems for Him. He seemed to have everything still in hand. I'm afraid our trouble is the same as was Thomas—"except I shall see..." (John 20:25).

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What we need to do is believe more and we'll see more.

4. Some say, "You are going to split the convention!" No, the fact is, if things don't change, it is already split. The fundamentalists and conservatives on one side believing what our fathers and mothers believed, and the neo-fundamentalists, the neo-orthodoxists, the liberals and the modernists on the other side. What they are really afraid of is that the people will find out what ungodly rascals and traitors they are and kick them out.

5. Some say, "You folks are just a reactionary group." A reactionary, according to my dictionary, is "one who favors a return to former conditions. I certainly do favor a return to the plain teaching of the Bible as believed by our forefathers who protected it with their blood. Any kind of advancement that leads from the Rock of Christ to the oozy, slippery mire of the teaching that Jesus is just a man, sired by Mary and a blonde German soldier, is not advancement. It is a quick trip back to the earth without form and void, and darkness on the face of the deep (Gen. 1:2).

Some folks want to call jumping off the cliff "spiritual advancement." Actually it is spiritual suicide, and that is exactly

strain, but again, this need not spoil the trip. The trouble is with that EXCESS BAGGAGE—things God never intended us to carry!

Now, what are some of the things that are "excess baggage" for a believer?

Our Sins

What is a Christian doing under a load of unconfessed sin? "God forbid. How shall we that are dead to sin, live any longer therein?" (Rom. 6:2).

where any trail away from the Bible leads.

Recently I visited a prisoner in the stockade at Fort Polk, Louisiana. He knew practically nothing about the Bible. He asked me a few questions concerning Satan. I didn't know for a moment what he was talking about for he kept calling him "Satan," pronouncing the "a" as in "at." I suddenly realized he was talking about the Devil. And I thought, "Yes, that's what old Satan has done. He has dressed all up in pomp and satin of this generation and disguised himself, but he's just as wicked as ever. He has one thing in mind and this is to take the folks to Hell.

The only hope for peace today is still Jesus Christ the Son of the Living God.

— THE END —

Excess Baggage

(Continued from page 1)

"... our old man is crucified with him; that the body of sin might be destroyed, that henceforth we should not serve sin..." (Rom. 6:6).

"Let not sin therefore reign..." (Rom. 6:12).

"For sin shall not have dominion over you..." (Rom. 6:14).

Do we not believe that "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness" (I John 1:9)?

Can we not realize, as we journey along through the testings of life, that "There hath no temptation taken you but such as is common to man; but God is faithful..." (I Cor. 10:13)?

Many Christians are defeated because they have let unconfessed sins accumulate!

But "... if any man sin, we have an advocate with the Father, Jesus Christ the righteous" (I John 2:1)!

Will He who saved us from the penalty of sin refuse to save us from the power of sin?

Can we not trust Him to forgive who inspired Paul to write "forgiving one another, even as God for Christ's sake hath forgiven you" (Eph. 4:32)?

Oh, the misery of a life filled with unconfessed and unforsaken sin!

No Christian will live a victorious life who does not learn to immediately flash a confession to God when he has had a wrong word, a wrong deed, a wrong thought!

Any weight of sin is EXCESS BAGGAGE.

From a Children's Bible Mission in the South came a story I remember reading several years ago. Two children, a brother and sister, both Christians, both with tender consciences about sin, were spending the summer with grandmother. She had a lovely farm and a nice lake on which swam her prize big white ducks. The boy one day was skimming flat rocks across the lake, watching them skip across the tops of the tiny waves. One rock, out of control, smacked right into the head of a beautiful white duck! The junior youngster was terror stricken! He looked in every direction. No one seemed to be around. So he fished the body of the duck from the water and buried it, patting the soil over the grave, as Achan must have done after burying the loot of Jericho under his tent. The next afternoon neighbor boys came by to go swimming. The lad raced for the gate when suddenly he was arrested by a feminine voice behind him. "Come help me with the dishes." It was the voice of his sister.

"Oh, no!" he cried. "I know something Grandmother doesn't know," was the accusing reply.

Slowly, very slowly, he turned and went back to assist his sister in a despised chore. The next day the same thing happened. The boys came. The duck-killer headed for the fence. The voice of the black-mailer stopped him. Reluctantly, the young slave returned to an unpleasant task. On the third day the taskmaster's whip became even more severe as other chores were added. Finally, the guilt-laden lad could stand it no longer. Going to his grandmother, he confessed the "duck deal." Grandmother wiped away his tears, assuring him that what she hated even more than the death of the duck was the fact that he had failed to confess it to her. He went to his room greatly relieved. The next day when he wanted to go play again the feminine voice came to remind him of his servitude.

He said, "I'm not going to do it!"

His sister said, "I know something Grandmother doesn't know!" "No, you don't, either," he shouted, as he raced down the road, a free man. What made the difference this time? He had confessed, and he had been forgiven!

Unconfessed sin is EXCESS BAGGAGE.

Then there is the matter of

Our Fears

"God hath not given us the spirit of fear..." (II Tim. 1:7), but many Christians are carrying

the excess baggage of FEAR.

Some fear death. But Jesus said, "Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life" (John 5:24). Already alive forever more! Already passed from death unto life! For the Christian there need be no fear of death, for to be absent from the body is to be present with the Lord! (II Cor. 5:8).

Some Christians are afraid of trouble. Someone has said, "Never trouble trouble till trouble troubles you." But most of us know that trouble troubles us whether we trouble trouble or not! Was it not Mr. Spurgeon who used to say that there was a little trouble factory in every one of us and if we did not have enough trouble of our own we would manage to manufacture some? God says, "Be careful for nothing; but in every thing by prayer and supplication with thanksgiving let your requests be made known unto God. And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus" (Phil. 4:6, 7). "... be not afraid, neither be thou dismayed: for the Lord thy God is with thee whithersoever thou goest" (Josh. 1:9). God said to Joshua and to us. Troubles are not meant to hurt the Christian. The contrary is true. George Matheson said, "Prize your storms!"

Some fear what might happen, although it usually proves true that most of the troubles people worry over never happen! Worry has been called the advance interest on tomorrow's trouble. Many get sick worrying that they may become sick!

Some fear the dark, but by faith the child of God walks "in the light, as he is in the light" (I John 1:7).

Some fear evil men, forgetting perhaps, that "The angel of the Lord encampeth round about them that fear him, and delivereth them" (Ps. 34:7)!

I have known some Christians to fear lightning. But, "... he maketh lightnings for the rain; he bringeth the wind out of his treasures" (Ps. 135:7). Shame on us for being afraid of anything that God sends. I thrill to think that my Heavenly Father can perform such miracles "on the wings of the wind"! If God be for us, who can be against us?

Many fear the future. But the saved person knows the one who holds the future. He knows that Christ is coming again to make things right. He is confident that though "... the heavens shall vanish away like smoke, and the earth shall wax old like a garment, and they that dwell therein shall die in like manner" that God's "salvation shall be for ever, and my righteousness shall not be abolished" (Isa. 51:6)! Hallelujah!

Our Doubts

Another kind of excess baggage some Christians are guilty of carrying is doubt. Doubt is really unbelief. God says, "But let him ask in faith, nothing wavering. For he that wavereth is like a wave of the sea driven with the wind and tossed. For let not that man think that he shall receive any thing of the Lord" (Jas. 1:6, 7)!

Some doubt God, forgetting that "without faith it is impossible to please him: for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him" (Heb. 11:6)!

Some doubt His provision. But He has said, "My God shall supply all your need according to his riches in glory by Christ Jesus" (Phil. 4:19)! "Faithful is he that calleth you, who also will do it!" At Pensacola, Florida, we had a moss arbor revival in a very needy field. Later from that revival there developed a mission, now a good strong church. One young man came to the meeting. He was under conviction. At the end of the meeting his hand shot up for prayer. But he wouldn't come forward. Some Christian worker talked with him but he "wasn't ready." I went to his home next day. He was hard and wouldn't yield.

He said, "Preacher, I drive a

(Continued on page 9)

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Excess Baggage

(Continued from page 8)

beer truck for S. Brewing Company. I can't be a Christian and drive a beer truck. My family has to be supported. We have a house to buy, and car payments, and there's that electric refrigerator; payments must be made on that. I can't be a Christian."

His sister, in the same room, seemed easier. I talked to her a while. I thought I was getting somewhere. I said to her, finally, "If you will take Christ as your Saviour today, how about rising to your feet and giving me your hand on it, and then we'll have a moment of prayer and tell the Lord so."

To my surprise she refused. But suddenly, as I stood there with an outstretched right hand, this young man, her brother, leaped to his feet saying, "Well, I will!" He clamped down on my hand as only a fellow used to lifting heavy cases could, and trusted Christ. We prayed. That night he came forward to make his new-found faith known publicly.

The next morning he turned in the keys to his beer truck, explaining to his employer that he had been saved. For a few days, of course, he didn't work. He was happy, rejoicing in Christ, attending the revival, helping every way he could, bringing others. The next thing I knew he was selling Bibles! He was making more money selling Bibles than he had been making with the beer company. Soon he had a business of his own. Soon he was away at Tennessee Temple College getting some Bible training, while preaching at a mountain mission. Later I was asked to preach at his church north of Pensacola. He was the pastor. He had a lively Youth for Christ rally going on this Saturday night. The building was full. How God was using him! And, by the way, his family hadn't starved after all; God had taken care of the needs. Bills had been paid, and a happy Christian home had been established! God never fails! Praise His name!

Many Christians obviously doubt His promises! They doubt the promise to bring happiness to those who do His bidding (John 13:17). They doubt the promise

of victory over sin (I Cor. 15:57). They doubt the promise of the Holy Spirit's help (John 16:13). His promises are true! He has never broken any promise spoken. Stop doubting; try shouting! Stand on the promises!

"God has His best things for the few who dare to stand the test."

He has His second best for them who will not take His best!"

Our Grudges

Here is another form of EXCESS BAGGAGE. Many folk carry grudges. Heavy holding here. "Grudge not one against another, brethren" (Jas. 5:9). "Use hospitality one to another without grudging" (I Pet. 4:9). Under the Levitical law God thundered, "Thou shalt not avenge, nor bear any grudge . . ." (Lev. 19:18). Christians need to forget those things which are behind (Phil. 3:13). We are to be kind one to another, tenderhearted, forgiving one another, even as God for Christ's sake hath forgiven us (Eph. 4:32).

Our Sensitiveness

How many Christians are guilty of sensitiveness! A Christian can have zeal but sensitiveness can spoil it all. A Christian can have great knowledge but sensitiveness can spoil it all. A Christian can have personality but have his usefulness all spoiled by sensitiveness. Many have the gift of gab but they are so easily hurt that their ease of speech can never be harnessed for God's use. Some Christians have a spirit of sacrifice but still sensitiveness can spoil it all!

Sensitive Christians are Christians who have never really died to self. They forget that in this life they get by giving, they live by dying, they win by surrendering! I have known workers in churches I have pastored who, in many ways, were really well qualified for a task in the vineyard of the Lord, but they let their own feelings, their selfish sensitiveness, ruin everything, and while they sulked or pouted others with less ability but more consecration were used for the work!

Paul said, "Though I speak with the tongues of men and of angels, and have not charity, I am become as sounding brass, or a tinkling cymbal" (I Cor. 13:1). And the following verses remind us that although we may have great knowledge and great faith, though we feed the poor, yea, even give our bodies to be burned, that God cannot use us unless we do what we do in selfless love to Christ! Love is not puffed up. Love is not easily provoked. Love beareth all things, endureth all things!

In a tract on "Encouragement" which I saw years ago I remember these words about a rooster: "The Lord used a rooster to convict Peter (Luke 22:60-61). The Master will use any Christian following the rules adhered to by the rooster. 1. He rises early and goes about his God-given task—crowing. 2. The rooster does not refuse to crow because he cannot sing like a canary. 3. He energetically does that which is never praised. (Who ever heard, 'Did you listen to that rooster crow? Hasn't he a charming voice?') 4. He awakens sleepers. 5. He is the proclaimer of good news, the arrival of a new day with God-given privileges. 6. He is dependable, he is persistent, he is a first-class advertiser; for he loudly heralds the good work done by his associates! 7. He never complains about having to do the same common task, and he does not worry about compensations or the receiving of recognition!" God give us a generation of "rooster" Christians. No Christian need be weighed down by the excess baggage of sensitiveness.

Finally there is the matter of

Our Burdens

"Cast thy burden upon the Lord, and he shall sustain thee . . ." (Ps. 55:22) According to this command, no Christian need ever carry the excess baggage of his burdens!

God comforts us in all our tribulation that we, in turn, may comfort them that are in any trouble with the comfort wherewith we ourselves are comforted of God (II Cor. 1:4). Hence, God comforts us not to make us comfortable but to make us comforters! It has been written, "God had one Son without sin, but never a son without sorrow," so all of us can expect our share of trouble or sorrow or burden. But we are not

Refuges of Lies

(Continued from page 1)

lie face to face with death and eternity, it is absolutely worthless.

4. In the fourth place: A true refuge is one that will stand the test of the judgment day.—If you are trusting in something that will not stand the test of that great judgment day, when we have to pass up before the judgment bar of God to give an account of the deeds done in the body, it is absolutely worthless. There are men here in London indicted for murders and about to be tried. Now suppose you went down to see one of these men, and you found him in a very peaceful frame of mind, without a fear, and you said to him, "Well, you seem very cheerful for a man charged with murder."

"Oh, yes," he says, "I am; I have no anxiety whatever about that trial."

And you say, "What, no anxiety about it?"

"No, none whatever," he replies.

"Why not?" you say.

"Because," says he, "I have an answer to make."

"Well, is your answer one that will satisfy the judge and jury?" you ask.

"No," he replies, "I do not think

it will satisfy the judge and jury, but it satisfies me."

"Why," you would say, "what good is it if your answer satisfies you, if it will not satisfy the judge and jury before whom the case is to be tried?"

The question is not whether your hope satisfies you; will it satisfy God? I might add a fifth test: will it stand the test of the Word of God?

Here then are the four tests: First, Is it meeting the highest demands of your conscience? Second, Is it making you a better man or woman? Third, Will it stand the test of the dying hour? Fourth, Will it stand the test of the judgment day?

II. REFUGES OF LIES EXAMINED AND EXPOSED

Now we are going to apply these four tests to the things in which men are trusting.

1. One's Own Morality a Refuge of Lies

The first is their own morality. How many men in London there are, who, if you go up and speak (Continued on page 10)

to carry it! The hymn reads, "Take your burden to the Lord and leave it there."

"Casting all your care upon him; for he careth for you" (I Pet. 5:7).

The natural reaction to trouble and burden is to flee, to run, to escape from it all. David said ". . . O that I had wings like a dove! for then would I fly away, and be at rest" (Ps. 55:6). But God offers something better than that—EAGLE'S WINGS! For, "they that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary; and they shall walk, and not faint" (Isa. 40:31).

The trial of our faith is much more precious than of gold that perisheth! So we are informed by the veteran Simon Peter in his first epistle. And one has written:

My days were once such shining things,

I seemed to feel I wore bright wings;

Came dark I had not known before,

And folded wings, too weak to soar.

Yet somehow, spite of grief and care,

There grew the sense that God was there.

'Twas strange He seemed not near to me

When hours were filled with laughter free!

Lord, didst thou clip these wings of mine

To teach me how to lean on Thine?

When I was only seven years old I sat one morning on the floor by my bed trying to untangle a knot in my shoestrings. I always had a lot of trouble with knots. We lived then in Knoxville, Tennessee. My dad came in the front door with my older brother. My brother obviously had been crying—he hurried on into another room. Dad sat down on the floor by me and began to fumble with my shoestrings. I knew that something was wrong. Then Dad said it, "Hugh, boy, your mother is dead!"

It was an awful jolt—I could hardly believe it, but it was true. She had been carried to the hospital in the night. She was a Christian; I knew she was in Heaven, but she was gone from our home.

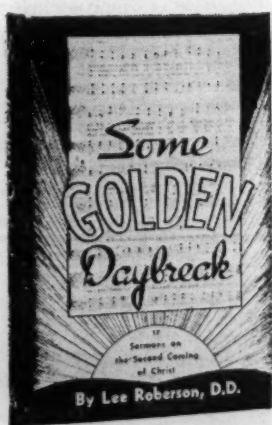
That day my father seemed nearer to me than he ever had before. I didn't want to let him out of my sight. And he was so very kind and tender with me, his youngest son. He took me by the hand and held it tight when we went to town that afternoon. He had to go by the funeral home. On the way back he said, "Hugh, would you like some ice cream?" Usually I had to ask for it myself. But today my Dad was so very kind to me in our mutual sorrow. I knew that every pang I felt, he felt too! He stayed close to me. I wanted to sleep with him, to walk close to him, to hold his hand. And his presence did so much for me. Never had I appreciated my father so much until this sorrow.

And so it is that only in time of great trial and sorrow, oftentimes, do we really appreciate our Heavenly Father. Then, as we learn to let Him bear our burdens, He seems so very close at hand—so tender, so interested in all that brings trouble and grief to us. Only in our hour of trial can we really appreciate His "beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness" (Isa. 61:3).

Don't struggle with your burdens. Let Him bear the excess baggage! Jesus Christ invites you, "Come unto me, all ye that labour and are heavy laden, and I will give you rest" (Matt. 11:28).

—THE END—

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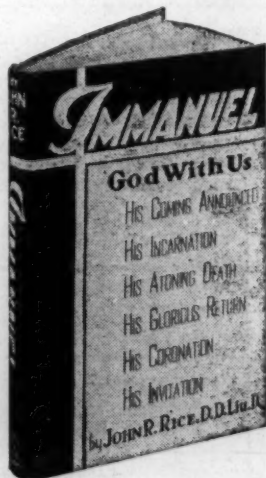
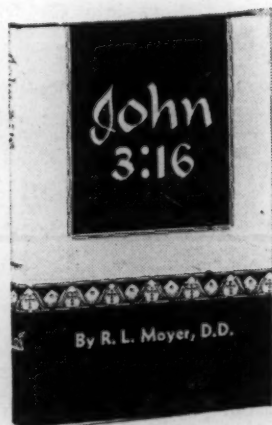
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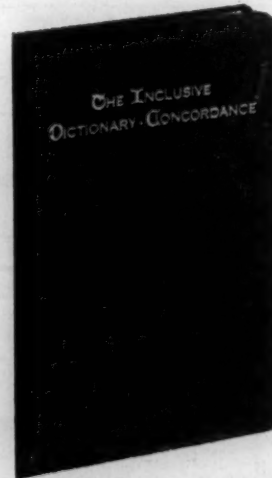
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Refuges of Lies

(Continued from page 9)

with them, and ask them to come to Christ, say, "No, I will not come; I do not need Him." You ask, "Why not?" And they reply, "Because I am a good man; my life and character are such that I do not feel the need of a Saviour, and I am trusting in my life and character to gain acceptance before God." Let us apply the tests.

You are trusting in your own goodness. Does your own goodness meet the highest demands of your own conscience? Is there a man here tonight who will say, "My life and character are such that they meet the highest demands of my own conscience"? Is there a man out of Christ here tonight who will say that? I have never met but two men who have said it. You will say, "They must have been remarkably good men." No, they had remarkably poor consciences. The first one was a man I once met while crossing the Atlantic Ocean. I approached him on the subject of becoming a Christian. He said, "I do not need any Saviour." I said, "Do you mean to tell me your life has been such, and your character from childhood up to this moment, as to satisfy the highest demands of your own conscience?" He said, "Yes, they have." But so far from being an exceptionally good man, he was the most unpopular man on the boat before we reached New York City.

Second, Is trust in your goodness making you a better man? As you go on from month to month and from year to year, do you find that you are growing more kind, more gentle, more self-sacrificing, more thoughtful of others, more considerate, more tender, more humble, more prayerful? Now I have known a great many men who trusted in their own goodness but I have yet to meet the first one who, while trusting to his own goodness, grew better. As far as my experience goes, these men grow hard, grow censorious, grow harsh, grow selfish, grow more and more inconsiderate of others, grow more proud, and more bitter.

Third, Will it stand the test of the dying hour? Oh, how many a man has gone through life boasting of his morality, and trusting in his morality to save him in the life to come; but when that dread hour comes, when he lies upon his dying bed face to face with God and eternity, all his trust in his morality leaves him, in that illumination that comes to the soul as eternity draws nigh.

I remember a man in one of my pastorates who was very, very self-confident. He had no use for the church, no use for the Bible, no use for Jesus Christ. He was very well satisfied that he was about the most exemplary man there was in the community, and he needed no Saviour. But the time came when there was a cancer eating into that man's brain. It was eating through the skin, eating through the flesh, it was eating into the skull, and eating so far into the skull that there was only a thin film left, and you could see the throbbing of the brain underneath. And when that man saw that he had but a few days, and possibly but a few hours, to live, his trust in his morality fled, and he said, "I wish you would go and call Mr. Torrey to come here and see me."

I came to the bedside, and as he lay there in agony he said to me, "Tell me what to do to be saved?" I sat down by that bed and tried to show him from the Word of God what he must do to be saved. And as night came on I said to his family, "Do not sit up through the long hours of the night; I will stay up with him and perform all that is necessary." And all through the hours of the night I sat beside that dying man's bed. Sometimes I had to go out of the room to get something for him, and whenever I came back there was always one groan from the bed over in the corner. It was this: "Oh, I wish I was a Christian! I wish I was a Christian! I wish I was a Christian!" And so he died. His morality did not stand the test of the dying hour.

Will it stand the test of the judgment day, when you stand face to face with an infinitely holy God who knows you through and through? Will you look up into His face and say, "O God, I stand here on my merits, on my character and life! Thou knowest my life; Thou knowest me through and through; Thou knowest my

every secret thought and act; Thou knowest my life is pure, and I stand here before an infinitely holy God, and am proud of my morality."

Will it stand the test of God's word? Turn to Romans 3:20: "Therefore by the deeds of the law there shall no flesh be justified in his sight." Turn to Galatians 3:10: "For as many as are of the works of the law are under the curse: for it is written, Cursed is every one that continueth not in all things which are written in the book of the law to do them."

2. To Trust in Badness of Others Is Refuge of Lies

There is a second refuge of lies, and that is, *trust in other people's badness*. Some men trust in their own goodness; other men trust in other folk's badness. You go to them and talk about Christ and they say, "Well, I am just as good as other folks. I am just as good as a lot of your professing Christians." Oh, I know so many hypocrites in the church. Instead of making their boast of and putting their trust in their own goodness, they make a boast of and put their trust in other people's badness.

Let us apply the tests. Does that meet the highest demands of your conscience? When your conscience comes to you with its lofty demands, does it satisfy your conscience to say, "Well, I am just as good as a great many professing Christians"? If it does, you have a conscience of a very low order. Is trust in other people's badness making you a better man?

Now, I have known a good many people, just as you have known them, who were all the time talking about the badness of other people. I have yet to meet the first one who grew better by the process. Show me the man or woman who is all the time dwelling upon the badness of other people, and I will show you a man or woman that is bad themselves, every time. Show me the man who is always talking about another man's adultery, and you show me a man that is an adulterer himself. Show me the woman who is always having a suspicion about other women, and I will show you a woman you cannot trust. Show me a man who says every other man is dishonest, and I will show you a man who is a knave himself.

I once had a Bible class, and in that class there was a woman who was in business, one of those wom-

en who was always talking about the faults of others; and one day this woman propounded this question to me: "Mr. Torrey, is it not true that every person in business is dishonest?"

I looked at her and said, "When any person in business comes to me and asks if every one in business is not dishonest, they convict at least one person."

She was angry, but I was telling her the truth. Show me the man or woman who is always dwelling upon the faults of Christians, or the faults of anybody else, and I will show you a man or woman who is rotten to the core.

I made that remark in my church when I was pastor in an American city, and at the close of the meeting a lady came and said to me, "I do not like what you said. You said, 'If you show me any man or woman that is always talking about the faults of others, you would show me some one who was bad.'" "Yes," I said, "and I mean it."

"Well, there is Miss So-and-So. Now you must admit that she is always talking about the faults of others."

I had to admit that this was a well-known fact.

"You do not mean to say that she is bad herself?"

I did not answer, for I did not care to be personal; but if I had told her *all* the truth, I would have told her that very week I had forbidden that very woman to sing in the choir any more because of certain revelations of her character which had been made to me and to which she had confessed.

Will it stand the test of the dying hour? When you come to lie on your dying bed, will it give all the comfort you need to be thinking about the faults of others? No. This very woman who accused every person in business of being dishonest, who was always dwelling upon the faults of others—the time came for her to die! and as she lay dying, the doctor came in and said: "Mrs. So-and-So, it is my duty to tell you that you must die." The woman shrieked, "I cannot die; I won't die; I am not ready to die"; but she did die.

Will it stand the test of the judgment day? When you go into

the presence of God to answer to Him, will you look up into His face with the same confidence as you look up into mine, and say, "O God, I do not pretend to have been very good, but I was just as good as a great many in the churches"? Will you do it, man? Will you do it, woman? Ah, the blessed Book tells you, in Romans 14:12: "So then every one of us shall give an account of *himself* to God." Not an account of somebody else. In the judgment day you will forget everybody but yourself. In that judgment day all other sin will vanish but your sin.

3. The Refuge of the Lie of Universalism

The third refuge of lies is *universalism*. There are a great many men in every city, who, if you approach them on the subject of becoming Christians and giving up sin, say, "Oh, no, I will not do that; I believe in a God of love; I believe God is too good to damn anybody. A man does not need to forsake sin in order to take Christ. God is good, and there is not any Hell. Do you mean to tell me God would permit a Hell; that a good God would damn any one? No, I do not need to forsake sin. I am trusting in the goodness of God, and I believe all men will at some time or other be saved."

Now, let us just try this. Does that meet the highest demands of conscience? When your conscience comes to you and points out your sin and demands your renunciation, does it satisfy your conscience to say, "Yes, I am doing wrong, but God is so good I can just as well go on sinning, I can just as well go on trampling God's laws underfoot. He is so good He will not punish me. He gave His Son to die for me; I can go on sinning as I please"? Does that satisfy your conscience? Well, then, you have a mighty mean conscience.

What would you think of a boy and girl, brother and sister, whose mother lies sick in the house. The boy was sick a little time before, and the mother had watched over him so faithfully and tenderly that she had caught his sickness; she had brought him back to health, but she was lying very

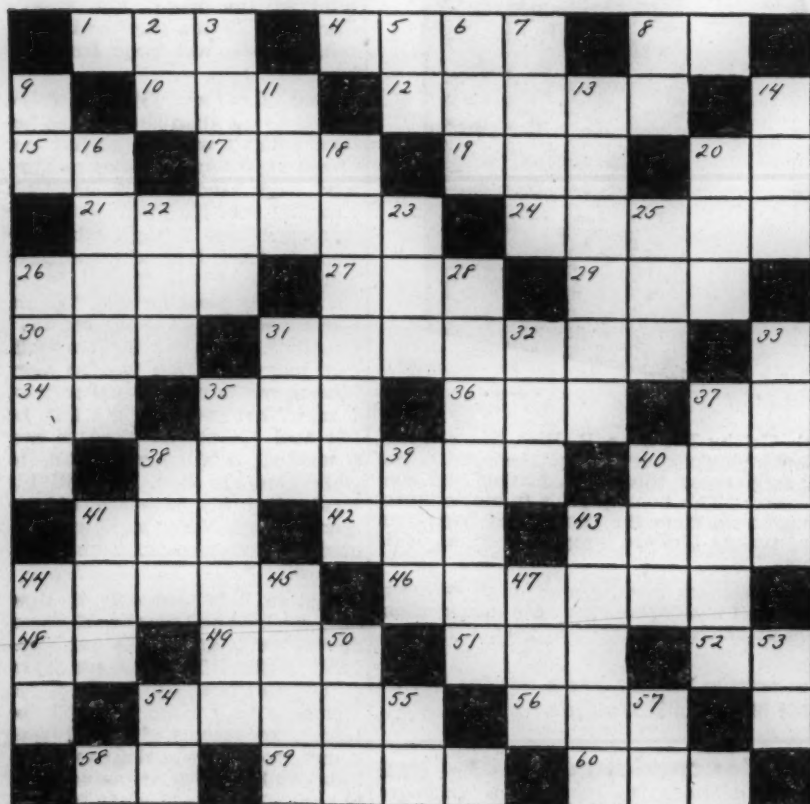
(Continued on page 11)

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to try to win Dr. John R. Rice's two helpful books offered for this month, *Amusements for Christians* and *What's Wrong With the Dance?* You may get these books by sending five (5) puzzle cards back to me this month.

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1. Fill in the empty blanks according to the clues given. *Answers must be complete and correct.*

2. PRINT (not write) your name and address in the blank below the puzzle and mail to: PUZZLE EDITOR, THE SWORD OF THE LORD, Wheaton, Illinois. We cannot return entries. If you do not wish to cut up your copy of the paper, you may print the answers according to the clue numbers given.

3. To have this puzzle count toward receiving your copies of the featured books-of-the-month, your entry must be postmarked by midnight, JUNE 8. If your paper arrives after the deadline date, please send the answer and tell us the date your paper arrived. Each weekly entry will be checked, and you will receive a post card if your entry is correct. **SAVE THESE CARDS. THEY ARE IMPORTANT.** When you have five cards, mail them to me, and you will receive the books offered for May. If you prefer a book previously offered, please indicate your choice, and send four cards, or if you wish *Sword Revival Songs*, send

Clews Across

- Morsel of bread dipped in a liquid
- Place where Moses died (Deut. 34:5)
- Tool, falling into the water, was miraculously recovered by Elisha
- Pronoun
- River of Babylonia (Ezra 8:15)
- Conjunction
- Mother of Cain, Abel, and Seth
- Wrath
- Pronoun
- A native of Arabia (II Sam. 23:35)
- River of Western Africa
- Pronoun
- Holy Roman Empire (abbr.)
- Father of Joshua
- Possessed
- Father of Barak (Judg. 4:6)
- Before noon (abbr.)
- King of Judah who, when diseased in his feet, sought help from physician, not from the Lord
- Variation of "knoll"
- Preposition
- Son of David
- Skill
- Grandson of Rachel (Gen. 46:21, 22)
- Librarian (abbr.)
- Snakes
- Son of Aaron (Exod. 6:23)
- Prophet anointed by Elijah
- New Brunswick (abbr.)
- Large vase
- One of the sons of Gad (Gen. 46:16)
- Exclamation — o
- One of David's mighty men (II Sam. 23:8)
- Aaron (abbr.)
- King of Bashan (Num. 32:33)
- First word of Belshazzar's warning (Dan. 5)
- To make a quick downward motion of the head as a sign of assent.

Clews Down

- Boë
- A Christian woman at Cenchrea (Rom. 16:1)
- On account (abbr.)
- Son of Abdiel (I Chron. 5:15)
- Storehouse for grain
- Alcoholics Anonymous (abbr.)
- Behold
- Midianitish chief (Num. 31:8)

Puzzle Number 22

- Pertaining to veins
- City of Naphtali (Josh. 19:35)
- Son of Shema (I Chron. 2:44)
- King of Sidon, Jezebel's father (I Kings 16:31)
- Son of Zephaniah (Zech. 6:14)
- Color
- Son of Gad (Gen. 46:16)
- Tissue which surrounds the necks of teeth
- To melt, dissolve
- To elevate, dignify
- Humble animal
- Rearrange "moo"
- Tiny insects
- Son of Bela (I Chron. 8:3)
- Wife of Chilion, Naomi's son
- Son of Abdiel, descendant of Jacob and Rachel (I Chron. 5:15)
- Recline
- Tree
- To flow back
- An inhabitant of Asia
- Collection of pieces of information — a
- Lights—sacred symbol on the breastplate of the high priest (Lev. 8:8)
- A Jairite—one of David's rulers (II Sam. 20:26)
- Direction (abbr.)
- Animal used for sacrifices, ploughing and treading out corn
- Chemical symbol for silver
- Preposition
- Rood (abbr.)

Answer to Puzzle Number 20

XX



Name _____ (PRINT)
 Address _____ (PRINT)
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five cards. The answer to puzzle No. 22 will appear in the June 14 issue of

THE SWORD OF THE LORD.

Refuges of Lies

(Continued from page 10)

sick and almost at the point of death. She had told the children that they could go out into the garden, and said, "There are some flowers out there about which I am very careful. I do not want you to pick them." So Johnny and Mary go out, and Johnny goes to work to do just what he was asked not to do.

His sister expostulates, and says, "Johnny, did you not hear Mother tell us not to pick those flowers, that they were very precious and that she did not want them picked?"

"Oh, yes," says Johnny.

"Then why pick them?" asks the sister.

"Because," says Johnny, "she loves me so, Mary. Don't you know how she loves me, how when I was sick mother gave up sleep and everything, and watched over me through the nights? Don't you know that she is sick there now because she loves me so? And so I am now going to do the very thing she told me not to do."

What would you think of a boy like that? And what do you think of the man or woman who makes their boast of the love of God, and because God loves them with such a wonderful love, make His love an excuse for sin, make God's love an excuse for rebellion against Him, make God's love a reason for a worldly and careless life? I should think you men and women would despise yourselves. Oh, the baseness of it; oh, the contemptible ingratitude of it; oh, the black-heartedness of it—making God's wondrous love, that gave Jesus to die on the cross of Calvary, an excuse for sinning against Him!

Is your universalism making you a better man or woman? Oh, how many men grow careless, grow worldly, grow sinful, grow indifferent, because somebody has inoculated them with the pernicious error of eternal hope. How many men there are alive now, once earnest in the service of God, who are indifferent about the condition of the lost, the worldly, and the careless, because they have read some books undermining, or trying to undermine, the doctrines of Jesus and the apostles. With what honeyed words the professing church today is promulgating the doctrine of eternal hope, which is an infernal lie.

Will it stand the test of the dying hour? Oftentimes it does not. Dr. Ichabod Spencer, one of the most able and faithful pastors America ever had, tells how, when pastor of a Presbyterian church in Brooklyn, he was called to see a young man who was dying. His wife and mother were members of the church, but this young man was not. The doctor went to see him and tried to lead him to Christ, but he turned and said, "It is no use; I have had many chances, but I have put them all away and I am dying, and shall soon have to go; it is no use talking to me now." And he was in great agony and distress of soul.

Then the father came in and heard him talking and groaning, and he said, "My boy, there is no reason for you to take on so. There is no reason for you to feel so bad. You have not been a bad man; you have nothing to fear."

The dying young man turned round and said to his father, "You are to blame for me being here. If I had listened to Mother when she tried to lead me to a good life, instead of listening to you, I should not be in this strait. Mother tried to get me to go to Sunday School and to church, but you said God was so good it did not matter; and when Mother tried to take me to church you took me fishing and hunting and pleasuring; you told me there was not a Hell, and I believed you; you have deceived me up to this moment, Father, but you can't deceive me any longer. I am dying and I am going to Hell, and my blood is on your soul." Then he turned his face to the wall and died.

Men, you turn people into sin by preaching a doctrine that contradicts the teaching of the Son of God. It means that you are deceiving the men you are rocking to sleep in sin, and they will live to curse you some day. And you

men who are in health and strength are building upon a false hope. Death will tear away the veil that blinds your eyes tonight.

Will it stand the test of the judgment day? When you go up into the presence of God will you look up, and when He asks about your sin, will you answer, "Yes, Father, I did sin; I did trample Thy laws under foot; I did neglect prayer, neglect the Bible, neglect the house of God, neglect obedience to Thee; I was worldly and careless, but I have a good answer. Father, my answer is this: I knew Thou wert a God of love, and gave Thy Son to die for me on the cross of Calvary, and as I knew Thou wert so loving, I just went on trampling Thy laws under foot"? Will you do that? It won't stand the test.

4. Infidelity, Another Refuge of Lies

A fourth refuge is infidelity. How many men there are, who, when asked to become Christians, turn and say, "I do not believe that the Bible is the Word of God. That is an old superstition that is worn out. I do not believe that Jesus of Nazareth was the Son of God. In fact, I am not quite sure that there is a God. I am not a Christian, and you can call me what you like. Call me an infidel, an agnostic, what you please; but I do not need any Christ, and do not believe in Him." He tries to comfort himself with infidelity. Hundreds of thousands are doing this in London tonight.

Apply the tests. Does that meet the highest demands of your own conscience? When conscience asserts itself, and comes to you with its majestic demands, does it satisfy your conscience to say, "I do not believe in the Bible or in Jesus Christ; I do not believe in God"? Is your infidelity making you a better man?

I have yet to find the first man or woman made better by infidelity. I have known men to be made adulterers by infidelity; I have known men and women to be made suicides by infidelity; I have known men to be robbed of business integrity by infidelity; I have known men who were made deceivers by infidelity and ran away from their wives and went with other women. I could stand here by the hour and tell you of the characters I have known to be shipwrecked by infidelity. I have yet to find the first man who was made upright or moral or clean by infidelity.

I stood up one night in my church in Chicago. The church was full, and a great many infidels were there. I had invited them to be there, as I was talking about "Infidelity: Its Causes, Consequences and Cure." I stopped in my sermon and said, "I want every man in this audience tonight who can honestly testify before God and this audience that he has been saved from drunkenness by the Gospel of Jesus Christ to stand up"; and two or three hundred men stood up as having been saved from drunkenness by the Gospel of Christ.

I said, "That will do. Now we are going to be fair and give the other side a chance, and I want to ask any infidel in this audience tonight that has been saved from drunkenness by infidelity in any form to stand up." I looked round; at first I thought there wasn't any one standing up. At last, away under the gallery, I saw one, a very ragged-looking sort of a Senegambian, and he was drunk at the time; that is an actual fact. Thank God, he went down into the inquiry-room afterwards and thought it over.

Men and women, infidelity undermines character, infidelity robs men and women of purity, infidelity makes your clerks and cashiers unsafe. You know it.

Will your infidelity stand the test of the dying hour? A great deal of infidelity does not. A friend of mine who took part in the American Civil War, and fought for the North, told me a story about a man in his regiment who had been boasting in camp of his unbelief. On the second day of the battle of Pittsburg Landing this man said to his comrades of his company,

while waiting for the word of command to go forward, "I fear I am going to be shot this day; I have an awful feeling."

"Oh, that's nonsense," they said, "it's just a premonition, a superstition, and there's nothing in it."

Soon the command came, "Forward!" and that company marched up the hill, and just as it went over the crest there was a volley from the enemy's guns. The first one sent a bullet through his chest near his heart, and he fell back, and as they carried him to the rear, he cried, "O God, give me time to repent!"

It took only one bullet to take the infidelity out of him. It would take less than that to take the infidelity out of most of you here tonight.

Will it stand the test of the judgment day? Will you go up into God's presence, and when asked to answer for your sin, will you say, "Well, God, Thou knowest I did not quite believe You existed; I did not believe the Bible was Thy Word, and that Jesus Christ was Thy Son, I was an infidel; that is my answer"? Will you do this? I will tell you how to try it. Go home tonight and go down on your knees, look up into God's face and tell Him you are an infidel, that you do not believe in Him, or in His Son, or in the Bible, and that you are willing to stand the judgment test.

I went down in a meeting like this one night to the last row of seats at the back of the hall and said to a man there, "Are you a Christian?"

"I should think not," he said; "I am an infidel."

I said, "Do you mean to tell me you do not believe Jesus Christ is divine?"

He said, "No, I do not."

I said, "Just kneel down here and tell God that."

He turned pale. And I say to you tonight who profess to be infidels, "Go and tell that to God alone, not when you are trying to brave it out in the presence of others, but alone; meet God alone. Get down before Him and tell Him what you tell me."

5. Religion, a Refuge of Lies Also

There is one more refuge of lies—religion. Religion is a refuge of lies. Religion never saved anybody.

You say, "What do you mean?" I mean just what I say—religion never saved anybody. Trust in religion is one thing; trust in the personal Christ is another thing. There is many a man who trusts in his religion and yet he is not saved. You go to men, and they say, "Yes, I am religious; I go to church every Sunday; I read my prayer-book, and say prayers regularly every day; I read my Bible; I have been baptized; I have been confirmed or united to the church; I have taken the Sacrament regularly, and that is what I am trusting in." Is it? Then you are lost.

Let us apply the tests. Does your religion satisfy the highest demands of your conscience? Does it satisfy your conscience, when it points out your sin, to say, "I go to church; I read the Bible; I have been baptized and confirmed"? Does it really give your conscience peace? Is your religion making you a better man or woman? There is a great deal that is called religion that does not make men and women better.

There is many a man who is very religious, and goes to mass or to church every Sunday in the year; he goes to confession very frequently, says his prayers regularly, reads his Bible, and partakes of the communion; he has been baptized, he has been confirmed, and yet he is just as dishonest as any other man in the community. There is many a man who is very religious, and yet oppresses his employees in the matter of wages, or robs his servants in his home. Many a most religious man is a perfect knave. Such religion will not save him, but damn him with a deeper damnation.

Thirdly, will it stand the test of the dying hour? There is a great deal of religion that does not. How many people have been very religious, and yet when they come to die they tremble with fear.

Will it stand the test of the judgment day? Jesus Christ says it will not. In Matthew 7:22, we read, "Many shall say unto me

in that day, Lord, Lord, have we not prophesied in thy name? and in thy name cast out devils? and in thy name done many wonderful works?"—that is, they have been very religious; and Jesus says, "I will say unto them, I never knew you; depart from me, ye that work iniquity." Friends, if you have nothing to trust in but religion you are lost; it is a refuge of lies.

III. JESUS, THE SINNER'S ONLY SURE REFUGE

Well, then, is there any refuge? There is. The verse before my text gives it, Isaiah 28:16: "Therefore thus saith the Lord God, Behold, I lay in Zion for a foundation a stone, a tried stone, a precious corner stone, a sure foundation." That foundation stone is Jesus Christ. "Other foundation can no man lay than that which is laid, which is CHRIST JESUS." As I said before, it is one thing to trust in religion, and it is an entirely different thing to trust in Christ. Oh, friends, if your trust is in Christ it will stand the test, it will meet the highest demands of your conscience. When my conscience accuses me of sin, I say—

Jesus paid my debt,
All the debt I owe;
Sin had left a crimson stain,
He washed it white as snow.

"He who had no sin was made sin for me, that I might be made the righteousness of God in him. He himself bore my sin in his own body on the cross"; and that satisfies the conscience. The blood of Jesus Christ gives the guilty conscience peace. Trust in Jesus Christ makes me a better man. It has completely transformed my life, my outward life and my inward life. It will stand the test of the dying hour.

Oh, how often I have gone to the room of the dying man who was trusting in Jesus, and he has looked up into my face with radiant confidence, without a tremor of fear, trusting in Jesus.

I remember one day I was told that one of the former members of my Bible class was dying, and I went to his house. I walked in and he sat there propped up in bed. He was dying very fast. I said, "Mr. Pomeroy, they tell me you probably cannot live through the night."

"No," he said; "I suppose this day is my last."

I said, "Are you afraid?"

He said, with a smile of perfect peace, "Not at all."

I said, "Mr. Pomeroy, are you ready to go?"

He said, "I shall be glad to depart, and be with Jesus Christ."

When Mr. Moody was facing the other world there was no fear. At six o'clock in the morning his son was by his bedside and heard him whisper, "Earth is receding; Heaven is opening; God is calling." Then later, "Is this death? This is not bad, this is bliss, this is glorious." Still later, someone began to cry to God to raise him from his bed of sickness, and he said, "No, do not ask that. This is my coronation day; I have long been looking forward to it. Don't call me back; God is calling me."

Oh, friends, a living faith in Jesus Christ, the crucified and risen Saviour, will stand the test of the judgment day. If it is the will of God, I am ready to go and meet Him at the judgment bar tonight, and when He asks me to answer, I have but one answer, the all-sufficient answer, "Jesus." That will satisfy God.

Throw away your refuges of lies tonight. The hail will soon come and sweep them away; "the hail shall sweep away the refuge of lies." Throw them away tonight. Take the only sure and true refuge, Jesus Christ.

(From the book, REVIVAL ADDRESSES, published by Fleming H. Revell Company. Used by permission.)

Run to Jesus Today!

Beloved Dr. R. A. Torrey is in Heaven. His sermon still warns you of the refuges of lies by which many people go to eternal ruin and Hell.

Jesus Christ is the only refuge. He died on the cross to save sinners. He paid your debt and mine. "For God so loved the world, that he gave his only begotten Son,

that whosoever believeth in him should not perish, but have everlasting life" (John 3:16). It is clear that Jesus died to save you and God is glad to forgive you, if you put your trust in Jesus Christ. Oh, sinner, let the editor beg you today to turn from your sins now, this moment, and depend upon Jesus Christ. Flee to Him, open your heart to Him, take Him as your own Saviour now!

If you will here and now turn to Christ and trust Him as your personal Saviour, I beg you, sign the decision form below, copy it in a letter, and mail it to the editor at once.

Evangelist John R. Rice, Editor, THE SWORD OF THE LORD, Wheaton, Illinois

Dear Brother Rice:

I have read Dr. R. A. Torrey's sermon on "Refuges of Lies." I know every man needs a refuge, a place to make him safe forever. I believe that Jesus Christ is the true refuge, the only Saviour for sin. I admit that I am a sinner. I am sorry about my sins and here and now I renounce my sins, I turn from them in my heart, and I turn to Jesus Christ and trust Him as my Saviour. This moment I depend upon Him to save my soul, and surrender to Him and accept Him as my own personal Saviour. I will set out to live for Him from this time forward, and will claim Him openly as my Saviour.

Please write me a letter of encouragement as to how to live for Christ now that I have taken Him as my own personal Saviour.

Signed _____

Address _____

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